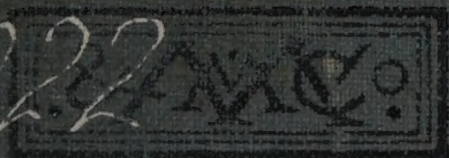


Clementary Classics

HOMER
ODYSSEY I

J. BOND M.A.
AND
A. S. WALPOLE M.A.

PH 4022



P/B 4



HOMER'S ODYSSEY.

BOOK I.



Elementary Classics.

HOMER'S ODYSSEY.

BOOK I.

Edited for the Use of Schools.

BY

REV. JOHN BOND, M.A.,

LATE SCHOLAR OF ST. JOHN'S COLLEGE, OXFORD;

AND

REV. A. S. WALPOLE, M.A.,

VICE-MASTER OF GODOLPHIN SCHOOL.

WITH NOTES AND VOCABULARY.

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

London :

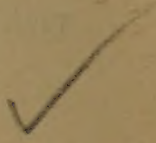
MACMILLAN AND CO.

AND NEW YORK.

1890.

First Edition 1883.
Reprinted 1890.

13663



PA4022.

P1B4

PREFACE.

THE text of the present little edition is practically that of Dr. J. La Roche (Leipzig, 1867). The usual helps have been freely used, but above all the commentary of K. F. Ameis, 7th edition, revised by Dr. C. Hentze, with its invaluable critical appendix, and the Homeric Lexicon of Dr. G. Autenrieth (Leipzig, 3rd edition). The notes in square brackets are intended for more advanced students. The illustrations, taken from Dr. Keep's translation of Autenrieth's Lexicon (ed. 3, Macmillan & Co., 1882), have been inserted by the kind permission of Messrs. Macmillan.

References have been inserted to Goodwin's School Greek Grammar; Madvig's Greek Syntax; and Curtius' *Grundzüge der griechischen Etymologie* (ed. 5, revised by Dr. E. Windisch): the references in each case being by sections.

INTRODUCTION.

THE wooden horse, packed with Greek soldiers, was taken within their walls by the god-deserted Trojans, the once 'sacred city' ravaged and burnt to grimy ashes, and back sailed the conquering Greeks,—each to his own home. But one of them, a chief famed for his sage head in the council, and for his red hand in the foray, Odysseus, was not straightway to return to the rocky home of Ithaca for which he sorely yearned. For two whole years every peril of sea and land alike had he faced together with his comrades. He had foiled Circe's baleful charm and the Cyclops' cruel might, the Siren's deadly guile, and the clashing sea monsters,—had foiled them by unwearied patience and resourceful craft. But the ill-starred hero had moved mighty Poseidon's wrath, and that God kept him far from his home in a wooded isle, where Calypso, a goddess fair, kept him, full loth though he was, longing for him to be her spouse.

The Story.
Odysseus.

Here the action of the poem begins, and the First Book is chiefly occupied with a description of the means proposed by Athené in council of the gods, to

bring the hero home, and with a picture of the state of his home in Ithaka.

In ancient times every one believed in a single Homer, the author of both *Iliad* and *Odyssey*; with the exception of some few, who from differences in grammatical forms and from inconsistencies in facts, religion, and manners, looked

upon the *Odyssey* as the work of a separate and later writer. These gained the name of the *χωρίζοντες* ('separators'). Hellanicus and Xenōn brought this idea prominently forward, but the greatest critic of antiquity,—Aristarchus of Alexandria (fl. B.C. 156)—did not accept it.

In modern times F. A. Wolf in his *Prolegomena* asserted that the Homeric poems were but a collection of ballads strung together into two more or less connected wholes. The question

cannot now be settled, but the *Odyssey* may be considered as mainly one poem, the *Iliad* rather a series of war-songs. But, be this as it may, the name Homer is a proper name, and all attempts to explain it away either as meaning 'patcher' or 'hostage' may be rejected as untrue.

The *Iliad* was probably written about B.C. 850, the *Odyssey* about a century later: though different dates have been fixed upon by different critics, varying from B.C. 1100-500.

Mr. Gladstone says, tersely and well (Homer Primer, p. 141), "The qualities that mark Greek letters in general are pre-eminently found in Homer : The Genius such as force, purpose, measure, fitness, directness, clearness, and completeness. To these he adds a richness and variety, a comprehensive universality, which is given only to the highest genius. The force, which marks a full and healthy development in mind and body, is in Homer, as in the Greeks generally, not thrown idly about, but addressed to an aim. The thought is in strict proportion to the subject, and the language is fitted exactly to the thought. It goes to its end by the straightest road. The clearness of Homer is unrivalled in literature. The passages in which his meaning is open to the smallest shade of doubt, either as to thought or language, might perhaps be counted on the fingers. Such a clearness could hardly survive the advent of philosophy. It was the privilege of the childhood of the race, a true though an Herculean childhood. Lastly:—the assertion may create greater surprise in some, but it is true, that Homer's forms of expression are in a very high degree complete, as a statue shaped and polished to the finger-nail was, in the Roman proverb, complete ; not merely in their main outlines, but in refined and subtle detail. The whole of these eminently Greek qualities may be summed up in one phrase—poetic truth."



κρήδεμνον.



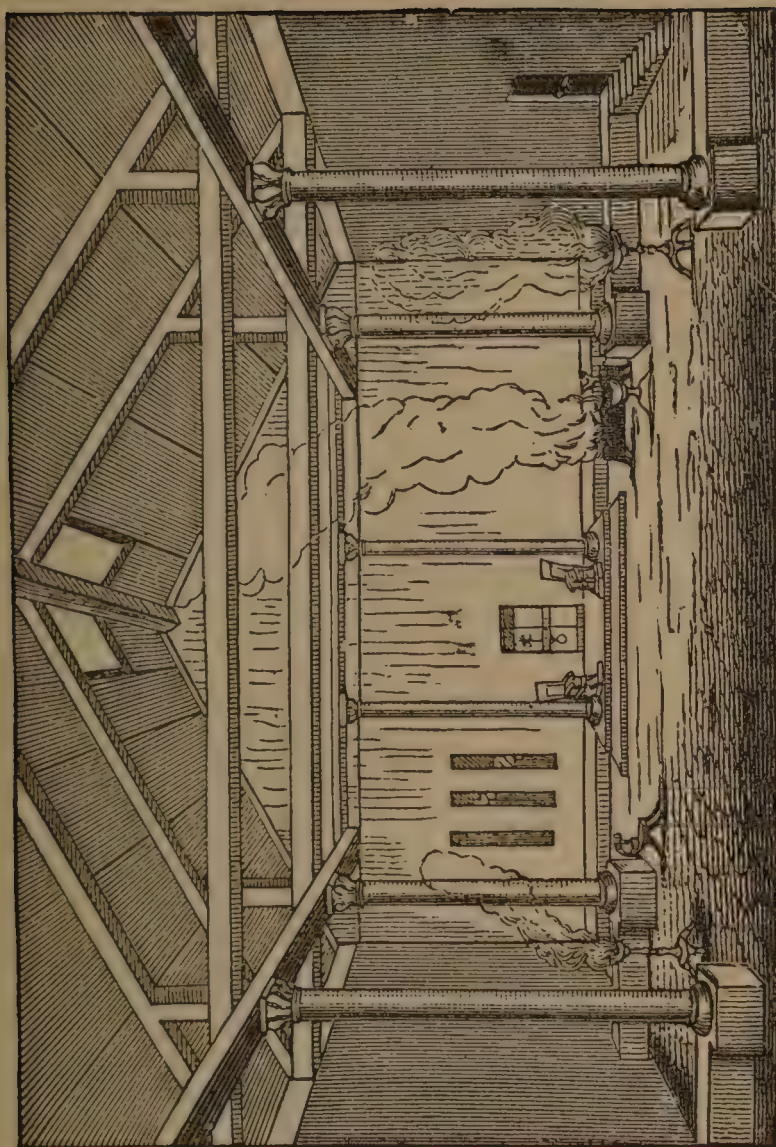
φόρμιγξ.



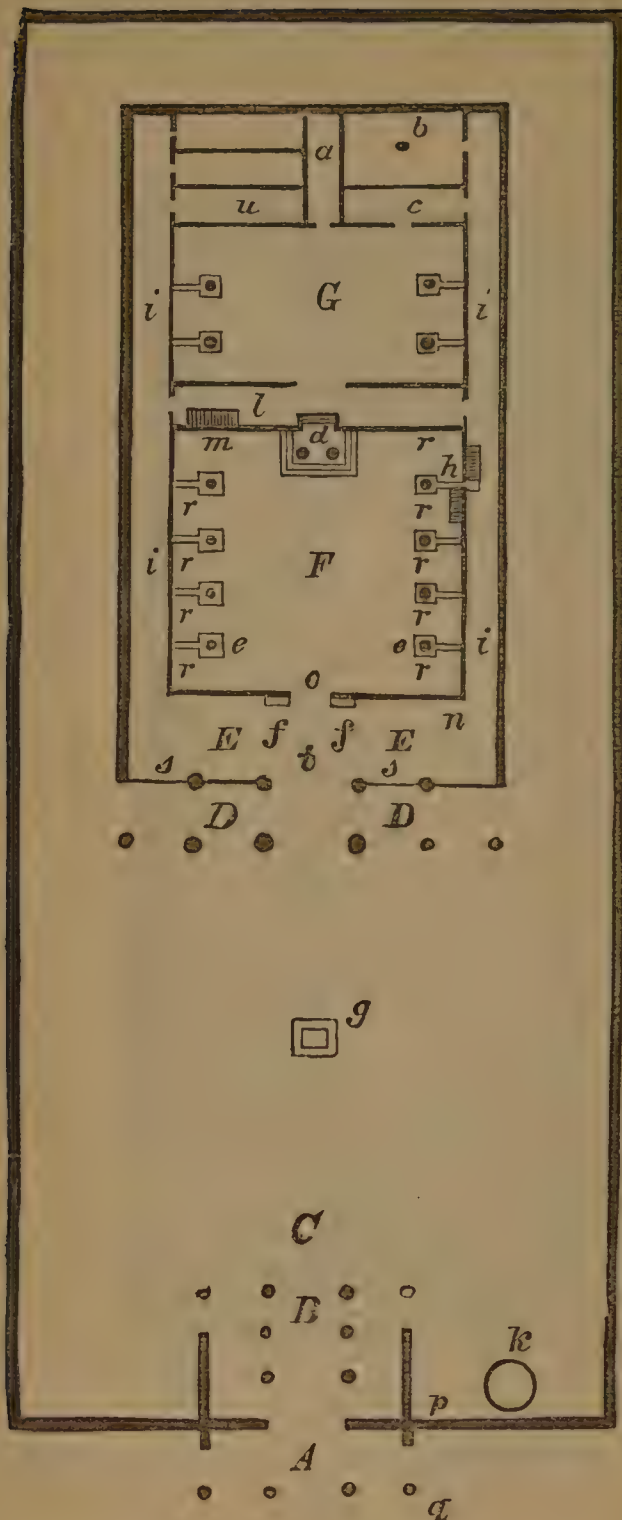
κλισμός.



κίθαρις.



μέγαρον.



- A* πρόθυρον.
B αὐλῆς αἴθουσα, δ 678, π 342.
C αὐλή, δ 625.
D αἴθουσα.
E E πρόδομος, ο 5, υ 1.
F μέγαρον.
G Women's apartment; overhead the ὑπερώϊον.
a Treasure-chamber.
b Chamber of Odysseus and Penelope.
c Chamber of Eurykleia, β 348.
d Seats of the king and queen.
e e Post of Odysseus as beggar.
f f ξεστοὶ λίθοι.
g Ζεὺς ἐρκεῖος.
h ὀρσοθύρη.
i λαύρη.
k θάλος.
l κλῖμαξ.
m ῥῶγες.
n στόμα λαύρης,
o αὐλῆς καλὰ } χ 137.
 θύρετρα,
p cf. χ 459 sq.
q ρ 297.
r καλαὶ μεσόδμαι, τ 37, υ 354.
s s Wicket barriers.
t πρόθυρον, σ 10, 33, 102.
u Sleeping-apartment of Odysseus, ψ 190

HOUSE OF ODYSSEUS.

(After L. Gerlach.)

HOMERIC FORMS.

1. Homer's dialect is for the most part *Old-Ionic*, with a large admixture of other dialects, especially *Æolic*. It bears a strong resemblance to that of Herodotus.

SUBSTANTIVES.

2. A-Declension.

- (a) Masc. nom. *ης* is shortened into *α*, as *νεφεληγερέτα*, 63.
- (b) Fem. throughout sing. has *-η*, as *αἴης*, 41; *Τρόλη*, 62; *Ὠγυγίνην*, 85; *ὑγρήν*, 97.
- (c) Masc. gen. sing. ends in *-αο*, as *Ἀτρεΐδαο*, 35, 40.
- (d) Gen. pl. ends in *-άων*, as *θεάων*, 14; *παρειάων*, 344.
- (e) Dat. pl. ends in *-ης*, as *πνοίης*, 98; or *-ησι(ν)*, as *ἀτασθαλίησιν*, 7, 34.
- (f) Acc. pl. ends in *-άας*, as *νηπιάας*, from *νηπίη*, 297; cf. *μνάσθαι*, 12.

3. O-Declension.

- (a) Gen. sing. ends in *-οιο*, as *Ἡελίοιο*, 8; *Αἰγίσθοιο*, 29, 42.
- (b) Dat. pl. ends in *-οισι(ν)*, as *τοῖσιν*, 9; *φίλοισι*, 19.
- (c) Words are rarely contracted, as *νόον*, 3; *νόος*, 347; *όστέα*, 161.

4. Third Declension.

- (a) Contraction is rare, as *ἄσ τεα*, 3; *ἔπεα*, 31; *τέγεος*, 333.
- (b) Nouns in *-us* retain the *-ι*, as *πόσιος*, 150; but *πόληος* = *πόλεως*, 185.

- (c) Nouns in -εύς before vowels take η, as βασιλῆα, 386; τοκῆες, 170; Ὀδυσ(σ)εύς, acc. ἦα, 74; g. -ῆος, 87; d. -ῆι, 21.
- (d) Dat. pl. often doubles and contracts, as σπέσσι, 15, 73; Κυκλώπεσσι, 71; μακάρεσσι, 82; ποσσίν, 96; λέχεσσι, 440; λεχέεσσι, 366.
- (e) νηῦς (= ναῦς), 185; acc. νῆα 280; g. νηός, 171; d. νηί, 182; d. pl. νηυσίν, 211.
- (f) γρηῦς; d. γρηί, 191.
- (g) ἀνὴρ, a. ἀνδρα, 1; g. ἀνέρος, 161; d. ἀνέρι, 292; pl. ἀνέρες, 176.
- (h) Short syllables are lengthened, as δοῦρε, 256; γούνασι, 267.

5. Adjectives

are affected as substantives of the declensions to which they severally belong: thus—

- (a) σφετέρησιν = σφετέραις, 7; σφῆσιν = σφαῖς, 34; εὐρείη = εὐρεία, 62; ποίης = ποίας, 406.
- (b) θείοιο, 65, 126; χάλκεον, 104, 121.
- (c) περικαλλέα, 253; περικαλλέος, 425.
- (d) πολλόν, 253, formed as from πολλός, ἦ, ὄν.

6. Pronouns.

- (a) ἐγώ is also written (*metri causa*) ἐγών, 88; in pl. we find ἐμέων (dissyll.), 33; ἄμμι, 123.
- (b) τοί = σοί, 67.
- (c) ὅττεο = ὅτου, 124; ὅττι = ὅ τι, 158, 316; τευ = τινος, 217.

7. Verbs.

- (a) The augment can be omitted at will, as πλάγχθη, 2; ἴδεν, 3; πάθεν, 4; ὄλοντο, 7; ἔσαν, 12; γῆμε, 36; ἔλε, 121.

8. Indicative Mood.

- (a) Present, -άω appears as -όω, so ἐρुकανόωσιν = ἐρुकανάουσιν, 199; ἀσχαλώσι, 304; ὀρώ, 301. Other forms are παρ-τιθεῖ, 192; δοκέουσι, 227; ἔσσι (from εἰμί), 297.
- (b) Imperfect, of εἰμί, *sum*; ἦεν, 18, 131, 233; ἔσαν, 12, 126; of δατέομαι, δατεῦντο, 112; of τίθημι, τίθει, 142; of εἶμι, ἔσαν, 176.

- (c) Future (act. and mid.), of *εἰμι*, *ἔσσεται*, 40, 204; of *ἀρτύνω*, *ἀρτυνέουσι*, 277; of *βοάω*, *βώσομαι*, 378. The 2nd pers. s. is usually -*σαι*, so *φιλήσεται*, 123; *μυθήσεται*, 124; *νεμεσήσεται*, 158; *ἀπώσεται*, 270.
- (d) Aorist (1) *active*, of *βαίνω*, *βῆ*, 102; of *ἵστημι*, *στῆ*, 103, 333; *εἴσιδον*, 118; *προσέειπε*, 178; *κατήλυθον*, 182; *ἔκτα*, 300; *ἐπέρυσσε*, 441, 442.
 (2) *middle*, *ᾠδύσαο*=*ᾠδύσω*, 62; *θέτο*, 132, 138; *ἀφίκεο*, 171; *κατεβήσето*, 330, as *ληίσσατο*, 398; *ἔμικτο*, 433.
 (3) *passive*, as *νεμεσσήθη* (of *νεμεσάω*), 119.
- (e) Perfect *passive*, *δεδαίαται*=*δέδαινται*, 23; *active*, *οἶδας*, 337.
- (f) Pluperfect *active*, as *βεβήκει*, 360; *passive* *δέδμητο*, 426.
- (g) Present Middle, as *αἰτιόωνται*, 32.
- (h) Imperfect Middle, as *εὐχέτοωντο*, 172.
- (i) Iterative, as *φιλέεσκε*, 264, 435.

9. Imperative Mood.

of *ἄνωγα*, *ἄνωχθι*, 274, 281, 284; of *ξυνίημι* (as *ξυνιέω*) *ξυνίει*, 271; (*middle*) *ἐμπάζεο*, 271, 305; *ἀποπαύεο*, 340; *φράζω* forms a reduplicated aorist, whence *πέφραδε*, 273.

10. Subjunctive Mood.

(*Active*) *ἔλθῃσι*, 77; *ὀτρύνομεν*, 85; *θείω* (2 aor. of *τίθημι*), 89; *ἔχῃσι* (= *ἔχῃ*), 95, 204; -*ῃσι*=*ῃ*, 192, 349, 396; *φῆσι*(*ν*) = *φῆ*, 168; *δῶσι*=*δῶ*, 379; (*mid.*) *ἰμείρεται* (= -*ῃται*), 41; *εἴρῃαι* (= *εἴρῃ*), 188; *πίθῃαι* (= *πίθῃ*), 279; -*ῃται*, 416; -*ώμεσθα*, 372.

11. Optative Mood.

-*οίατο* (-*οίατ'*, -*οίαθ'*) = *οιντο*, 157, 163, 164, 266.

12. Infinitive.

-*έμεν* = -*ειν*, *ἐριδαινέμεν*, 79; *ἀκουέμεν*, 370; *ἀπειπέμεν*, 91; *βασιλευέμεν*, 392; -*μεναι* = *ναι*, *ἐφεστάμεν* = *ἐφεστάναι*, 120; *ἀναβήμεναι* = *ἀναβῆναι*, 210; *γνώμεναι* = *γνώναι*, 411; so *δόμεναι* = *δοῦναι*, 317; *ἔμεναι* (385), *ἔμμεναι* = *εἶναι*, 33, 172, 215, 217, 233, 377. Other forms are *ἵμεν* = *ιέναι*, 441; *μνάσθαι* = *μνάσθαι*, 39; *ἔρχεσθ'* = *ἔρχεσθαι*, 190; and the uncontracted *νέεσθαι*, 17; *θανέειν*, 59; *τελέεσθαι*, 201.

13. Participle.

- (Pres. act.) -ων=-αων, 25, 229, 234, 404; παρεόντων, 140; έών, 202; έόντ-, 22, 257, 263, 265, 289, 378, 431, 435; ακούον-τεσσι, 352; κακκείοντες (desiderative), 424.
 (Aorist) περιπλομένων, 16; δυσομένου, 24; πασσάμενος, 124; τεταρπόμενος (redupl.), 310.
 (Perf.) τετιημένος, 114; τεθνηώς, 289; ιδυῖα (=είδυῖα, which is not a Homeric form), 428.

14. Suffixes.

- (a) -θεν=from, as υπερωλόθεν, 328.
 (b) -δε=to, οίκονδε, 17, 83, 163, 189, 360, 372.
 (c) -φι=by, βίηφι (by force), 403.

15. Tmesis

- (Separation of the component parts of verbs) is frequent, 8, 65, 138, 150, 190, 291, 381, 422, etc.

16. Letters Doubled,

- to help the metre, are frequent: (1) consonants, έρρύσατο, 6; έσσεται, 40; Κυκλώπεσσι, 71; οττεο, 124; έτάνυσσε, 138 [possibly the older form of aorist]; οττι, 158; (2) vowels, δου, 70, cf. ειυ=έν, 162.

17. Letters removed,

- for the same reason, οτις=οστις, 47; τίπτε=τί ποτε, 225. So we find 'Οδυσεύς ten times with -σσ-, nine times with -σ-.

SYNTAX.

18. δ, ή, τό is

- (a) Demonstrative, αὐτὰρ δ τοῖσιν ἀφείλετο νόστιμον ἡμαρ, 9; τῶν, 'of these things, 10; ἐκ τοῦ=ex illo tempore, 74.
 (b) Personal, δ, 9; τὸν δέ, 'but him.'
 (c) Relative, τῷ, 'in which,' 17; τοί, who, 23; (strengthened by τις) οτις, 47; cf. 67, 97, 100, etc.
 (d) Appositive, i.e., in apposition with a substantive, often approaching Attic usage, ή δ' έσπετο Παλλὰς 'Αθήνη, 'and she, viz. Pallas Athene, followed.'
 (e) Cf. δς γὰρ, 'for he,' 286.

THE MOODS.

19. The Conjunctive (Subjunctive).

- (a) Hortative, περιφραζώμεθα, 76; ὀτρύνομεν, 85; so 369, 372.
- (b) Indefinite, ὅπως ἐθέλῃσιν, 'as he may wish,' 349; cf. 101, 352, 416.
- (c) With ἄν (κε), (which of its nature is indefinite), 41, 158, 316, 396.
- (d) With ἵνα, 95, 302, 373; ὅπως, 77; ὅππως κε, 296; ὥς κε, 205; ὅφρα, 86, 89, 174, 311.
- (e) With εἴπερ, 168, 188, 204.
- (f) With εἰ κε, 279, 287, 379, 389.
- (g) With εἰάν (ἦν), 94, 282.

20. The Optative

- (a) expresses a wish, 47, 265, 387, 402, 403; with εἰ, 163; with εἰ γάρ, 256.
- (b) Potential, with κε (ἄν), 164, 228, 236, 254, 266, 380, 388.
- (c) Dubitative, 65.
- (d) Final, with μή, 134; ἵνα, 135; ἵνα μή, 157.
- (e) Indefinite, 47, 229.
- (f) With εἰ, 116, 117.

21. The Infinitive

- (a) Of aim, 138, 262.
- (b) = Imperative, 294.
- (c) After certain verbs, λαλᾶσθαι, 15; ἐῴπον = 'warned,' 39; φθονέω, 347; μένω, 422.
- (d) With πάρος, 21; πρὶν, 210.
- (e) βῆν, 441.

22. "AN, or KE(N)

are in Homer nearly (but not quite) identical in meaning and usage. Both are used much more freely than ἄν in Attic; they are found with

- (a) Fut. ind., 268, 270.
- (b) Conjunctive, 396.

(c) Optative, 95, 236, 266, 288, 388.

(d) Aor. ind. (= 'would have'), 239, 240.

(e) Relatives (= 'ever'), 158, 316.

(f) Conjunctions (= 'ever'), 41; for $\epsilon\iota$ ($\alpha\iota$) $\kappa\epsilon$, see 19 f.; $\omega\varsigma$ $\kappa\epsilon$, 87.

23. Parataxis.

A simple style often prefers to put two sentences side by side, as if of equal value, which later writers would subordinate the one to the other, so $\delta\acute{\epsilon}$ 'for,' 71; also at 119, 168, 433. Connected with this usage is $\alpha\iota$ = 'in that they,' 8; $\epsilon\lambda\theta\epsilon$ $\kappa\alpha\iota$ $\epsilon\dot{\iota}\rho\epsilon\omicron$, 284. Originally also the relative was a demonstrative, so 23 would run, 'The Aethiopians—these are sundered in twain.'

24. Tenses. The Aorist.

Greek is often content to throw into past time indefinite what we more precisely express by various past tenses; so we find the aorist is equivalent to the pluperfect, 17, 108, 300; and so always with $\epsilon\pi\epsilon\iota$, 2, 237, 244, 342, 396; cf. 30, 62, 243.

25. Epexegetis,

i.e., an appended explanation, to define more clearly a general statement. In Homer, especially, such explanation is introduced frequently by the particle $\tau\epsilon$, which loses its usual copulative force. Thus 50, $\nu\acute{\eta}\sigma\omega$ $\epsilon\nu$ $\alpha\mu\phi\iota\rho\acute{\upsilon}\tau\eta$ $\delta\theta\iota$ τ' $\delta\mu\phi\alpha\lambda\acute{o}\varsigma$ $\epsilon\sigma\tau\iota$ $\theta\alpha\lambda\acute{\alpha}\sigma\sigma\eta\varsigma$. Of the same or similar nature is the $\tau\epsilon$ in $\delta\sigma\tau\epsilon$, $\omega\sigma\tau\epsilon$, $\omicron\iota\acute{o}\varsigma$ $\tau\epsilon$: *e.g.*, in 101, $\tau\omicron\iota\acute{o}\sigma\iota\nu$ $\tau\epsilon$ $\kappa\omicron\tau\acute{\epsilon}\sigma\sigma\epsilon\tau\alpha\iota$ = 'those, viz., with whom she may be angry'; cf. 50 *n.* The use of $\alpha\lambda\lambda\omicron\varsigma$ may be thus explained, 132.

26. Asyndeton,

i.e., omission of connecting particles, 51. This usually is meant to produce rapidity or vigour in narrative.

27. The DIGAMMA.

So called from its shape Γ (*i.e.* $\lceil\bar{\Gamma}$), was an old letter at the beginning or in the middle of a word, already dying out

when the *Odyssey* was written; so much so, that its very existence was discovered only in modern times. In pronunciation it was like a *v* or *w*. Many cases of apparent hiatus are to be explained by its existence. Some of the most notable instances of its occurrence are the following:—

ἄναξ.

γοῦνα = γονFa (by transposition γοFνα).

δῆν, i.e. δFην, cf. *diu*.

δέος, i.e. δFέος.

δηρόν, i.e. δFηρόν (203).

διαρFaίω (249).

έεικοσι, i.e. έFίκοσι.

είδον, ιδείν, cf. *video*.

είπον (cf. *voco*).

έκαστος.

έλιξ.

έργον.

οἶδα.

οἶκος (cf. *vīcus*).

οἶνος (cf. *vīnum*).

ὄϊς (cf. *ovis*).

28. In many words an initial σ (*s*) has been dropped, among these are—

ἄλλομαι, cf. *salio*.

ἄλς, cf. *sal*.

ἄμα, cf. *simul*.

έχω.

ὄς, ῆ, ὄν = *suus*.

29. METRE.

The Homeric Hexameter consists of *six* feet, of which the first four may be either dactyls (— — —) or spondees (— —), the fifth is nearly always a dactyl, and the sixth always a spondee or trochee. The *Caesura* is a cutting of a foot into two parts by its consisting of two words, and must come in the third or fourth foot, and may come in any foot; e.g.,

πλάγχθη ἐπ|εὶ Τροί-|ης ἱερ|ὸν πτολί-|εθρον ἐ|περσε.

30. The most peculiar points of the metre of Homer are—

- (1) He shortens a diphthong or long vowel before another vowel: so *μοι* is shortened in verse 1, *η* of *πλάγχθη* in 2.
- (2) He lengthens short vowels: (*a*) especially in the first syllable of a foot, and in many-syllabled words which could not else get into the verse, so *'αῖθ' ἀνάτος* *'αῖπ' ονέεσθαι*: (*b*) before single consonants, cf. 40, *'Ορέσταῶ*; 56, *δέ*: (*c*) before double consonants at the beginning of the next word, cf. 39, 91.
- (3) He freely uses the same syllable either long or short: so *'Οδυσεύς* and *'Οδυσεύς*, *ἔμμεναι* and *ἔμναι*, and the like, are found side by side. See § 16.

(On the extraordinary elasticity which this gives to his verse, see Gladstone's *Homeric Primer*, p. 143),

HOMER'S ODYSSEY.

BOOK I.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α΄.

Invocation of the Muse, and general outline of the plot.

ἌΝΔΡΑ μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα
πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἶδεν ἄσπεα καὶ νόον ἔγνω,
πολλὰ δ' ὃγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων. 5
ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο
ἦσθιον· αὐτὰρ ὃ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10.

*All the Achaeans save Odysseus were at home, he in
Ogygia and persecuted by Poseidaon.*

ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον, νόστου κέχρημένον ἠδὲ γυναικὸς,

νύμφη πότνι' ἔρυκε Καλυψώ, δῖα θεάων,
 ἐν σπέεσσι γλαφυροῖσι λιλαιομένη πόσιν εἶναι. 15
 ἀλλ' ὅτε δὴ ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν,
 τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
 εἰς Ἰθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
 καὶ μετὰ οἷσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἅπαντες
 νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχές μενέαιεν 20
 ἀντιθέω Ὀδυσῆϊ πάρος ἦν γαῖαν ἰκέσθαι.

Council of the immortals, Poseidaon absent.

ἀλλ' ὃ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας—
 Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
 οἳ μὲν δυσομένου Ὑπερίονος, οἳ δ' ἀνιόντος,
 ἀντιόων ταύρων τε καὶ ἀρνειῶν ἐκατόμβης. 25
 ἔνθ' ὅγ' ἐτέρπετο δαιτὶ παρήμενος· οἳ δὲ δὴ ἄλλοι
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης.
 τοῦ ὅγ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα· 31

Zeus exclaims against the inconsistency of men; the example of Aegisthus.

“ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιώωνται.
 ἐξ ἡμέων γὰρ φασὶ κάκ' ἔμμεναι· οἳ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτρασταλῆσιν ὑπέρμορον ἄλγε' ἔχουσιν,
 ὥς καὶ νῦν Αἰγίσθος ὑπὲρ μόρον Ἀτρεΐδαο 35
 γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,

εἰδὼς αἶπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,
 Ἑρμείαν πέμψαντες, εὖσκοπον ἀργεῖφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο, 40
 ὁππότε ἂν ἠβήσῃ τε καὶ ἥς ἰμείρεται αἴης.
 ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε."

Athene pleads on behalf of Odysseus.

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45
 καὶ λῆν κείνός γε εἰκότι κεῖται ὀλέθρῳ·
 ὥς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ρέζοι.
 ἀλλὰ μοι ἀμφ' Ὀδυσῆϊ δαΐφρονι δαίεται ἦτορ,
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης, 50
 νῆσος δεινδρίεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἀτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεύς,
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἥς γαίης, θανέειν ἰμείρεται. Οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. Οὐ νύ τ'
 Ὀδυσσεὺς 60

Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέξων
Τροίῃ ἐν εὐρείῃ ; τί νύ οἱ τόσον ὠδύσαο Ζεῦ ;”

*Zeus explains why Poseidaon is wroth with Odysseus,
and proposes to bring him home.*

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγέρετα Ζεὺς·
“ τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, πέρι δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοῖ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰεὶ
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον 70
πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
οὔτι κατακτείνει, πλάξει δ' ἀπὸ πατρίδος αἴης. 75
ἀλλ' ἄγεθ' ἡμεῖς οἶδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

*Athene proposes (1) to send Hermes to bid Calypso speed
Odysseus on his way, (2) to stir up Telemachus his son.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
“ ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

νοστῆσαι Ὀδυσῆα πολύφρονα ὄνδε δόμονδε,
 Ἑρμείαν μὲν ἔπειτα διάκτορον, ἀργεῖφόντην,
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὅφρα τάχιστα 85
 νύμφῃ εὖπλοκάμῳ εἴπῃ νημερτέᾳ βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
 αὐτὰρ ἐγὼν Ἰθακὴνδε ἐλεύσομαι ὅφρα οἱ υἱὸν
 μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 νόστον πευσόμενον πατρὸς φίλου, ἣν πού ἀκούσῃ,
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν." 95

*She visits Ithaca in the guise of Mentès: preparations
for the feast.*

ὥς εἰποῦς' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 [ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.
 εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξείῃ χαλκῷ
 βριθὺν, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.] 101
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἵξασα,
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντῃ. 105
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας. οἳ μὲν ἔπειτα

πεσσοῖσι προπάρριθε θυράων θυμὸν ἔτερπον,
 ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
 οἳ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
 οἳ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας
 νίξον καὶ προτίθεντο ἰδὲ κρέα πολλὰ δατεῦντο.

Telemachus welcomes her.

τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδής·
 ᾗστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ᾗτορ,
 ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δῶματα θείῃ, 116
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
 ξεῖνον δητὰ θύρησιν ἐφeskάμεν' ἔγγυθι δὲ στὰς 120
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα
 δείπνου πασσάμενος μυθήσεται ὅττεό σε χρή.”

ὥς εἰπὼν ἠγείθ', ἣ δ' ἔσπετο Παλλὰς Ἀθήνη. 125
 οἳ δ' ὅτε δὴ ῥ' ἐντοσθεν ἔσαν δόμου ὑψηλοῖο,
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
 δουροδόκης ἐντοσθεν ἐϋξόου, ἔνθα περ ἄλλα
 ἔγχε' Ὀδυσσῆος ταλασίφρονος ἴστατο πολλά·
 αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λίτα πετάσσας,
 καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. 131

παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
 μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὀρυμαγδῷ
 δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα,
 [εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.]
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας 141
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπ' ὤχετο οἶνοχοεύων.

The suitors dine.

ἐς δ' ἦλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
 ἐξεῖης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 σῖτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,
 [κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοίοι.]
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἵαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτὸς.
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέ' ἔθηκε
 Φημίῳ, ὃς ῥ' ἦεῖδε παρὰ μνηστῆρσιν ἀνάγκη.
 ἦτοι ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν· 155
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·

Telemachus tells Mentès (Athene) of the evil behaviour of the suitors, and asks his business.

“ ξεῖνε φίλ', ἦ καί μοι νεμεσήσεται ὅττι κεν εἴπω ;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῇ,
 ρεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν 160
 ἀνέρος, οὗ δὴ που λεύκ' ὅστέα πύθεται ὄμβρῳ
 κείμεν' ἐπ' ἡπείρου, ἦ εἰν ἀλὶ κῦμα κυλίνδει.
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοίαιτο νοστήσαντα,
 πάντες κ' ἀρησαίαιτ' ἐλαφρότεροι πόδας εἶναι
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165
 νῦν δ' ὃ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
 θαλπωρή, εἰ περ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἡμαρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς πόθεν εἰς ἀνδρῶν ; πόθι τοι πόλις ἡδὲ τοκῆες ;
 ὅπποις τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται 171
 ἤγαγον εἰς Ἰθάκην ; τίνες ἔμμεναι εὐχετόωντο ;
 οὐ μὲν γάρ τί σε πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι.
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
 ἦν νέον μεθέπεις, ἦ καὶ πατρώϊός ἐσσι 175
 ξεῖνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνός ἐπίστροφος ἦν ἀνθρώπων.”

Athene answers, 'I am Mentès, a friend of the house. Odysseus is not yet dead, but will return. Verily thou art like thy sire.'

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “ τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.

Μέντης Ἀγχιάλιοι δαΐφρονος εὐχομαι εἶναι 180
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δ' ὦδε ξὺν νηὶ κατήλυθον ἠδ' ἐτάροισι,
 πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,
 ἐς Τεμέσσην μετὰ χαλκὸν, ἄγω δ' αἶθωνα σίδηρον.
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλης 185
 ἐν λιμένι Ῥεῖθρῳ, ὑπὸ Νηϊῷ ὑλήεντι.
 ξεῖνοι δ' ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἰ πέρ τε γέροντ' εἶρηαι ἐπελθὼν
 Λαέρτην ἦρῳα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν
 γρη῏ σὺν ἀμφιπόλῳ, ἣ οἱ βρῶσιν τε πόσιν τε 191
 παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβησιν
 ἐρπύζοντ' ἀνὰ γούνον ἀλωῆς οἶνοπέδοιο.
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὸν πατέρ'· ἀλλὰ νυ τόνγε θεοὶ βλάπτουσι κελεύθου.
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196
 ἀλλ' ἔτι που ζῶς κατερύκεται εὐρέϊ πόντῳ,
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγριοι, οἳ που κεῖνον ἐρυκανόωσ' ἀέκοντα.
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἴω,
 οὔ τοι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
 οὔτοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἴης
 ἔσσεται, οὐδ' εἰ πέρ τε σιδήρεα δέσματ' ἔχῃσι·
 φράσσεται ὥς κε νήνται, ἐπεὶ πολυμηχανός ἐστιν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 206

εἰ δὴ ἐξ αὐτοῖο τόσος παῖς εἰς Ὀδυσῆος.
 αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι
 Ἀργεῖων οἱ ἄριστοι ἔβαν κοίλῃς ἐνὶ νηυσὶν. 211
 ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἔμ' ἐκείνος."

Telemachus: 'O that I were the son of some happy man.'

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤδα·
 "τοὶ γὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 μήτηρ μὲν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐὼν γόνον αὐτὸς ἀνέγνω. 216
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπὶ γῆρας ἔτετμεν·
 νῦν δ' ὃς ἀποτμότατος γένητο θνητῶν ἀνθρώπων,
 τοῦ μ' ἐκ φασὶ γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις."

Mentes (Athene): 'What means this costly banquet?'

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη 221
 "οὐ μὲν τοι γενεὴν γε θεοὶ νώνυμνον ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον·
 τίς δαῖς, τίς δαὶ ὄμιλος ὅδ' ἔπλετο; τίπτε δέ σε
 χρεώ; 225

εἰλαπίνῃ ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.
 ὥς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ
 αἴσχεα πόλλ' ὀρόων, ὅστις πινυτός γε μετέλθοι."

*Telemachus, 'Once this house bid fair to be wealthy
and glorious, but my mother's suitors devour our
substance.'*

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤδα· 230
 “ ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾶς,
 μέλλεν μὲν ποτε οἶκος ὅδ' ἀφνειὸς καὶ ἀμύμων
 ἔμμεναι, ὅφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·
 νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
 οἳ κείνον μὲν αἴστον ἐποίησαν περὶ πάντων 235
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ᾧδ' ἀκαχοίμην,
 εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ,
 ἢ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον πολύπνευσε.
 τῷ κέν οἱ τύμβον μὲν ἐπόρῃσαν Παναχαιοὶ,
 ἠδὲ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω. 240
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρεΐψαντο·
 οἶχετ' αἴστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
 καλλιπεν· οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσιν,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον·
 ἢ δ' οὔτ' ἀρνεῖται στυγερόν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250
 οἶκον ἐμόν· τάχα δὴ με διαραίσουσι καὶ αὐτόν.”

Mentes (Athene) is angry: 'O that Odysseus were here in his might! On the morrow dismiss the suitors and go to Nestor and Menelaus, if, perchance, thou mayest hear of thy father. If need be, slay the suitors and so win the glory of Orestes.'

τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
 “ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος
 δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι 255
 σταίῃ, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
 τοῖος ἐὼν οἶόν μιν ἐγὼ τὰ πρῶτα νόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἐφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
 ὥχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς 260
 φάρμακον ἀνδροφόνον διζήμενος, ὃφρά οἱ εἴη
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 265
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,
 ἢ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
 οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
 ὅππως κε μνηστῆρας ἀπώσεται ἐκ μεγάροιο. 270
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·
 αὔριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι·

μητέρα δ', εἴ οἱ θυμὸς ἐφορμάται γαμέεσθαι, 275
 ἄψ' ἵτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·
 οἱ δὲ γάμον τεύξουσι καὶ ἄρτυνέουσιν ἔεδνα
 [πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.]
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθηαι·
 νῆ' ἄρσας ἐρέτῃσιν εἰέκοσιν, ἥ τις ἀρίστη, 280
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,
 ἣν τίς τοι εἶπησι βροτῶν, ἥ ὅσσαν ἀκούσης
 ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα
 δῖον,

κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον 285
 ὃς γὰρ δευτάτος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μὲν κεν πατρὸς βίοτον καὶ νόστον ἀκούσης,
 ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίης ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἐόντος,
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν 290
 σῆμά τέ οἱ χεῦναι καὶ ἐπὶ κτέρεα κτερεῖξαι
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἐπὶν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι 295
 κτείνης ἢ δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ
 νηπιᾶας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
 ἦ οὐκ αἶεις οἶον κλέος ἔλλαβε δῖος Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300

καὶ σὺ, φίλος—μάλα γάρ σ' ὀρώω καλὸν τε μέγαν
τέ—

ἄλκιμος ἔσς', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
ἢδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώσι μένοντες·
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων." 305

*Telemachus, 'Sir, thy advice is good; rest here awhile
and take a present with thee.'*

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
“ ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὥς τε πατὴρ ᾧ παιδὶ, καὶ οὐποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ, 311
τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται
ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοί ξείνοισι διδοῦσι.”

*Athene refuses to stay and vanishes. Telemachus goes
to the suitors.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
“ μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο, 315
δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἐλὼν· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.”
ἦ μὲν ἄρ' ὥς εἰποῦς' ἀπέβη γλαυκῶπις Ἀθήνη,
ὄρνις δ' ὥς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ εἰ πατρὸς

μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὃ δὲ φρεσὶν ἦσι νοήσας
θάμβησεν κατὰ θυμόν· οἶσατο γὰρ θεὸν εἶναι.
αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος φώς.

*Phemius is singing to them the sad return of the Achaeans.
Penelope comes down to listen.*

τοῖσι δ' αἰδὸς ἄειδε περικλυτὸς, οἳ δὲ σιωπῇ 325
εἶατ' ἀκούοντες· ὃ δ' Ἀχαιῶν νόστον ἄειδεν
λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοιδὴν
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσετο οἴο δόμοιο, 330
οὐκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.
ἢ δ' ὅτε δὴ μνηστῆρας ἀφίκετο δῖα γυναικῶν,
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἳ κενὴν ἐκάτερθε παρέστη. 335
δακρύσασα δ' ἔπειτα προσηύδα θεῖον αἰοιδόν·

She begs him to choose some less sad subject.

“Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια
οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν αἰοιδοί·
τῶν ἐν γέ σφιν ἄειδε παρήμενος, οἳ δὲ σιωπῇ
οἶνον πινόντων· ταύτης δ' ἀποπαύε' αἰοιδῆς 340
λυγρῆς, ἢ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ

[ἄνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον
"Ἀργος]."

Telemachus bids her not to interfere with the bard.

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦΰδα· 345
 "μῆτερ ἐμὴ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
 τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ
 αἴτιοι, ἀλλὰ ποθι Ζεὺς αἴτιος, ὅς τε δίδωσιν
 ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.
 τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀεΐδειν· 350
 τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
 ἢ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέληται.
 σοὶ δ' ἐπιτολμάτῳ κραδίη καὶ θυμὸς ἀκούειν·
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἡμαρ
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355
 [ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
 ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεσσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ
 οἴκῳ]."

Penelope retires.

ἣ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
 ἐς δ' ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον
 ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus announces an assembly for the morrow, upbraiding the suitors for their conduct.

μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιδόεντα· 365
πάντες δ' ἡρήσαντο παραὶ λεχέεσσι κλιθῆναι.
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἦρχετο μύθων.

“μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τό γε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ 370
τοιοῦδ', οἷος ὃδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδῆν.
ἠῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
[ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαίτας,
ὕμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375
εἰ δ' ὑμῖν δοκέει τόδε λωῖτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἐντοσθεν ὄλοισθε].” 380

ὥς ἔφαθ', οἳ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.

Antinous retorts and is again answered by Telemachus.

τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
“Τηλέμαχ', ἦ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν 385
μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσκειν, ὃ τοι γενεῇ πατρώϊόν ἐστι.”

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
 “Ἀντίνο', ἦ καί μοι νεμεσήσεται ὅττι κεν εἵπω ;
 καί κεν τοῦτ' ἐθέλοιμι Διὸς γε διδόντος ἀρέσθαι. 390
 ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι ;
 οὐ μὲν γάρ τι κακὸν βασιλευμένῳ αἰψά τέ οἱ δῶ
 ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
 ἀλλ' ἦ τοι βασιλῆς Ἀχαιῶν εἰσὶ καὶ ἄλλοι
 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί, 395
 τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς·
 αὐτὰρ ἐγὼν οἴκοιο ἀναξ' ἔσομ' ἡμετέροιο
 καὶ δμῶων, οὓς μοι ληίσσατο δῖος Ὀδυσσεύς.”

Eurymachus asks about the guest just gone.

τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον
 ἦῤα·
 “Τηλέμαχ', ἦτοι ταῦτα θεῶν ἐν γούνασι κεῖται, 400
 ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν,
 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
 μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοντα βίηφι
 κτήματ' ἀποραΐσει, Ἰθάκης ἔτι ναιετοώσης.
 ἀλλ' ἐθέλω σε φέριστε περὶ ξείνοιο ἐρέσθαι, 405
 ὁππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὖχεται εἶναι
 γαίης, ποῦ δέ νῦ οἱ γενεὴ καὶ πατὴρ ἄρουρα·
 ἢ τίς ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
 ἢ ἐὼν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει ;
 οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410
 γινώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὦπα ἐφκει.”

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·
 “Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἑμοῖο·
 οὔτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
 οὔτε θεοπροπίης ἐμπάξομαι, ἣν τινα μήτηρ 415
 ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
 ξεῖνος δ' οὔτος ἐμὸς πατρῷος ἐκ Τάφου ἐστίν,
 Μέντης δ' Ἀγχιάλιοι δαΐφρονος εὖχεται εἶναι
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.”
 ὥς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.

The suitors dance and sing until evening.

οἱ δ' εἰς ὀρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν 421
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθεν·
 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

*Telemachus goes to bed and thinks over the advice of
 Athene.*

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
 ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ, 426
 ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἰδυῖα·
 Εὐρύκλει', Ὀπὸς θυγάτηρ Πεισηνορίδαο,
 τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430
 πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,
 ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
 εὐνῇ δ' οὔ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·

ἢ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα
 δμῳάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἐόντα. 435
 ὥϊξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
 ἔξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἐκδυνε χιτῶνα·
 καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.
 ἦ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα, 439
 πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖς λεχέεσσιν,
 βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη
 ἀργιρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδ' ἄώτῳ,
 βούλευε φρεσὶν ἧσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

NOTES.

NOTES.

[The references denoted thus § are to the remarks on Homeric Grammar in the Introduction. A, B, Γ, &c., denote books of the *Iliad*; α, β, γ, &c., those of the *Odyssey*.]

1 ff. This beginning is especially praised by Horace, *Art of Poetry*, 136 f. “Of Priam’s fate and far-famed war I sing.” What will this braggart produce worthy of such a boast? Mountains are in labour, to the birth will come an absurd mouse. Far more truly acted he who makes no ill-timed effort: “Sing to me, Muse, the hero who after the days of captured Troy visited the towns of many, saw their customs.” It is worth while to compare the opening of the *Iliad*, ‘Sing, goddess, the wrath of Achilles, son of Pelcus, deadly (which brought to the Achaeans countless woes and sent forth to Hades many valiant souls of heroes, and gave themselves a prey to all dogs and birds—and the counsel of Zeus was working its accomplishment), from that very time when first parted and quarrelled those twain, Atreides, king of men, and glorious Achilles.’ The beginnings of other great epics, for instance, the *Aeneid* and *Paradise Lost*, may also be compared, both being ultimately derived from Homer.

1. ἄνδρα, ‘the man,’ there being as yet no definite article: § 18.

πολύτροπον, ‘of many a shift,’ ‘resourceful,’ thus giving (in Homer’s manner) the keynote of Odysseus’ character; his most usual epithet is πολύμητις.

[Eustathius explains ‘well-versed’ (which is too like πολλῶν δ’ ἐγνων); others ‘much travelled,’ which is not so good.]

2. πλάγχθη, § 2. Τροίης, definitive gen. ἱερόν ought perhaps

to be translated 'strong' rather than 'sacred': so *ιερόν τέλος*, 'a splendid band' K. 56; *ιερώ διφρῶ* (*ἤτοι μεγαλῶ* schol.) P. 464. *ιερόν κῦμα* Eur. *Hipp.* 1206. [See Curtius, esp. 401.] The *πολλέθρον* would however be full of shrines.

πολλίεθρον, a diminutive in form, not in meaning.

ἔπερσε, in our idiom, pluperfect. Odysseus took a prominent part in the manoeuvre of the wooden horse by means of which Troy was taken.

3. *νόον*, translated by Horace (see above) *mores*. Cf. Tennyson, *Ulysses*—

‘ Much have I seen and known ; cities of men
And manners, climates, councils, governments.’

[Zenodotus (fl. B.C. 200) read *νόμον*, which is weak and found in no ms.]

4. *ὁ γέ* is used by Homer to avoid the repetition of a previous subject, as *ille*, Verg. *Aen.* 1. 3. Nägelsbach ‘(*γε* apud Homerum) ponitur in sententiis *causam* rei cuiuspiam continentibus.’

δν = *δόν*, which accounts for the non-elision of the final *α* of *ἀλλγεα*, and for the lengthening of *ἀρνύμενός* *ῥήν* v. 5.

5. *ἀρνύμενος*, ‘striving to win.’ *ἀρννμαι* stands to *αἶρω* as *capto* to *capio*.

ψυχήν. The Homeric *ψυχή* was a substance which went to make a man during life, and after death became a shadowy, intangible thing, which at A. 4 is contrasted with the man himself.

νόστον ἐταίρων. The intense longing for home is a keynote of the poem, cf., e.g., vv. 13, 55 ff.

6. *οὐδ’ ὥς*, ‘not even thus,’ ‘*ne sic quidem*,’ referring back to *ἀρνύμενος*, and further explained by *ιέμενός περ*.

ἐρρύσατο. The *ρ* may be doubled at will, see § 16.

7. *αὐτῶν σφετέρησιν* = ‘*suis ipsorum*,’ O. 39, *νωῖτερον* *λέχος* *αὐτῶν*. Elsewhere, in the phrase, *αὐτοί* is found not *αὐτῶν*, [So here one codex, Vindobonensis 56.]

-ησιν, § 2e. *ἔλοντο*, § 7a.

8. *νήπιοι*, ‘fools!’ an exclamation. For the derivation *νη-*, *ἔπος*, cf. *νημερτής*, *νήποινος*, *νώνυμος*.

οἷ, 'in that they'; we should have in Attic οἷ τινες.

κατα- ἥσθιον to be joined. This separating of the component parts of a word from each other is called *tnesis* (= 'cutting'), and is very frequent in Homer in the case of a verb compounded with a preposition.

Ὑπερίων, 'son of the most high,' a bye-name of the sun. [Other less satisfactory explanations have been given: (1) = ὁ ὑπὲρ ἰών (from εἶμι) 'he who goes on high,' but this would require ἱ. (2) A contraction from Ὑπεριονίων, = 'Son of Hyperion,' with which cf. Δευκαλίδης = Δευκαλιονίδης. (3) Assumption of a proper name Ὑπερος, from which both Ὑπερίων and Ὑπεριονίδης are formed.]

9. δ, § 18b.

τοῖσιν, 'from them,' dat. incommodi, Goodwin, § 184. 3. Verbs of depriving usually govern a double acc.; so A. 275. μηδὲ σὺ τόνδ', ἀγαθὸς περ ἑών, ἀποαίρεο κούρην. Goodwin, § 164.

10. 'Of these things, from whatever source thou wilt, declare even unto us.' τῶν (§ 18a) governed by εἰπέ, so εἰπέ πατρός, λ. 174. [ἀμόθεν may also mean 'from whatever point of the story.'] ἀμός is the Doric for τις, cf. οὐδ-αμῶς.

εἰπέ καὶ ἡμῖν, i.e., as thou knowest it thyself; 'us' indicates both the bard and his hearers. The Muses knew everything, B. 485. ὑμεῖς γὰρ θεαὶ ἐστε πάρεστε τε ἴστε τε πάντα.

[Some critics condemn the verse on the grounds (1) that Διὸς Φειπέ violates the digamma, (2) that a repetition of the invocation is feeble. Nauck for γε would read τι, which would give τῶν a more definite government.]

11. All the chieftains, Greeks and Trojans alike, have returned home, even Menelaos who returned last of the Achaeans in the eighth year after the taking of Troy. Now two years later still Odysseus is yet with Calypso.

12. οἴκοι. The Indo-European language—the parent of most European and some Indian languages—had eight cases, three of which are not found in Greek, viz., the *locative*, *ablative*, and *instrumental*. Traces of the locative appear in Greek as χαμαί, πέδοι, ποί, οἶ, μέσῳ, ἐν Ἰσθμοῖ, and Latin *militiae*, *domi*, *humī*, *belli*, *ruri*, *ibi*, *ubi*.

ἔσαν, § 8b.

πεφευγότες. The 2nd (or 'strong') perfect is usually intransitive, as ἄγνυμι, 'I break,' ἔαγα, 'I am broken;' but besides πέφευγα several strong perfects are transitive; so κτείνω, ἔκτονα · σπείρω, ἔσπορα · τίκτω, τέτοκα. πόλεμον, 'the war' before Troy; θάλασσαν, the dangers especially of shipwreck.

13. τόν, § 18a. νόστου, Goodwin, § 172. 1.

14. δία θεάων (§ 2), 'goddess most fair.' δῖος has here no reference to divinity, but rather, through the idea of brightness, to beauty, as in ἧῶ (αἰθέρα) δῖαν. Many Homeric epithets have become crystallised into mere titles, one proof out of many that the Iliad and Odyssey are rather the last than the first of a long series of epic poems; cf. ἀμύμων, 29 note, and our 'honourable gentleman.'

15. σπέεσι, § 2d. [Mss. vary between σπέεσι, σπέσι, and σπέεσι, the last of which Nauck reads.] λιλαιομένη πόσιν εἶναι, 'longing for him to be her lord.'

16. 'But when now had come the year with its revolving seasons.' ἔτος, the year as made up of so many days, ἐνιαυτός, as made up of so many seasons. περιπλομένων, § 18c.

17. τῷ, 'in which,' § 18c. οἱ, 'for him,' Odysseus. ἐπεκλώσαντο, 'had fated;' the Greek idiom often uses the aorist when we more precisely use the pluperfect.

18. 'Not even then was he quit of toils and safe amid his friends.' [καί is better taken thus = 'and,' than intensive; 'not even then was he quit of toils even though among his friends,' i.e., although already in Ithaca he had yet to contend with the suitors.]

πεφυγμένος ἀέθλων. Adjectives derived from verbs and participles are constructed with the genitive when the verb itself would take the accusative, and may be regarded virtually as substantives. So Eur. Hec. 235, καρδίας δηκτῆρια = ἃ καρδίαν δάκνει. Elsewhere πεφυγμένος is constructed like the verb φεύγω with an acc. as Z. 488, μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν. ἀέθλων = πόνων.

[Mss. vary between καὶ σὺν ἐοῖσι φίλοισι, καὶ μετὰ οἷσι φίλοισι, and καὶ μετὰ οἷς ἐτάροισι: and Aristarchus reads οὐ δ' ἐνθα—φίλοισι as a parenthesis, 'in which the gods fated that he should return home even to Ithaca—nor even then was he

quit of toils and amid his friends—then did the gods,' &c. : the δέ marking the apodosis in Homer's manner.]

20. Poseidon's wrath is explained in 68 *f*.

δ δ' so accented in the mss.

21. πάρος ἦν, cf. 4*n*. ἀντιθέω. See 70*n*. This is an Homeric epithet which becomes permanently attached to a particular person.

22. Αἰθίοπες. Homer regarded the earth as a huge flat encircled by the river Ocean; at its two ends, east and west, dwelt the Æthiopians. Cf. A. 423 *f*, 'For yesterday went Zeus to a feast on a visit to the noble Æthiopians, and in his train followed all the gods.'

23. Αἰθίοπας: this 'catching up' is called *epanalepsis*; cf. 51*n*.

τοί, § 18*c*.

δεδαίλαται, § 8*e*.

ἔσχατοι ἀνδρῶν, *i.e.*, on Ocean's banks.

24. δυσομένου Ὑπερίωνος, 'where Hyperion sets,' local genitive; cf. γ. 251, ἧ οὐκ Ἄργεος ἦεν Ἀχαικοῦ: so οὐ, ποῦ = 'where.' ἐδυσόμην is a mixed aorist with the termination of the 2nd (strong), the -σ- of the 1st (weak).

25. ἀντιῶν, '*particeps futurus*,' 'to accept of.' The word is not future but simply = ἀντιῶν, cf. § 13. [It has also been explained as the contracted future of ἀντιάω, viz., = ἀντιά(σ)ων.] At A. 25 it takes an acc. ἐμὸν λέχος ἀντιώσαν.

ταύρων, Goodwin, § 171. 1.

26. δαιτὶ with παρήμενος. τέρπετο, 'was making merry;' the conception suits Iliad better than Odyssey. οὐ δέ, 'but they the rest,' οὐ is not yet the article, § 18*b*.

27. ἀθρόοι is the right spelling. ἀθροος, although supported by some mss. and by Aristarchus, is opposed to Greek euphony, for two following syllables cannot begin with an aspirate, thus we find, θριξ, τριχός, θριξί· ταχύς, θάσσων· τρέφω θρέψω. (La Roche.)

In the Odyssey the conception of Olympus, which in the Iliad is almost purely local, is idealised and the snow-capped mountain itself hardly thought of.

28. τοῖσι, 'in their midst,' local dat.

[29-31 were very likely made up from δ. 187-189, where ἀμύμων suits Antilochus better than it suits Aegisthus here.]

μνήσατο, § 7a. -οιο, § 3a.

ἀμύμων connected with μῶμος, 'blame,' as νόνημνος with ὄνομα: the change to ν is Aeolic. [Curtius, 715.] The original meaning then was 'blameless,' but in Homer it had already lost all ethical meaning and had come to mean 'noble,' 'high-born,' 'distinguished;' so at 232 οἶκος ἀμύμων = 'glorious;' μ. 261 ἀμύμονα νῆσον, 'beauteous isle.'

30. Agamemnon was, according to Homer, son of Atreus, grandson of Pelops, and was brought up with his brother Menelaos and cousin Aegisthos. Aegisthos and Thyestes murdered Atreus, then king of Mykenae in N.E. Peloponnese, and the latter usurped the throne. Agamemnon and Menelaos hereupon went to Sparta, where the former shortly married Klytaemnestra, Menelaos her sister Helen. When Paris seized Helen, Agamemnon was generalissimo of the Greek expedition to Troy, and while there his wife was seduced by Aegisthus, who murdered him on his return. Orestes avenged his father's death by slaying Aegisthus. In the epic story Aegisthus stands in the foreground of the crime, but in later times (e.g., in the *Agamemnon* of Aeschylus) he is a mere dastard. [See further Jebb's *Electra*, p. vi. ff.]

31 f. These lines do not agree with the regular Homeric views of the gods and of fate, which laid down that the gods were mighty, the fates mightier still, man an agent without free will. Here the poet clearly regards it as possible that each man could affect his own destiny. The idea of gods being so careful of men as to warn them thus, as Aegisthus is here warned, is a higher conception than is to be found in the *Iliad*, and marks a later date. [Fäsi, *Einleitung*, p. 13 (ed. v.)]

32. οἶον δὴ νυ, 'only see how,' 'quam prave'; οἶον δὴ is scornful, νυ marking urgency. -όνται, § 8g.

33. ἡμέων, § 6a. καὶ αὐτοί, 'even of themselves,' i.e., without any doing of ours. Lat. *ipse* is often so used.

34. 'By their own blind folly have woes beyond their fate.' [ὑπέρμπορον, so written by Aristarchus and others,

most of the mss. ὑπὲρ μόνον.] ὑπὲρ does not, except indirectly, mean 'against.'

35. ὥς καὶ νῦν, 'thus even now,' introducing the episode of the treachery and death of Aegisthus.

Ἄρπείδαο, § 2c.

36. γῆμ' = ἔγημε, § 7a. γαμέω, of the man, γαμέομαι (middle), of the woman.

'And slew the hero himself on his return (from Troy) though he knew the sheer doom, since we ourselves warned him before.' [This is better than Worsley's, 'the dark inventor of a heinous deed.'] As to the significance of the warning, cf. 31n.

μνηστήν, 'lawful,' literally 'wooed.' In Homeric times wooing and betrothal were very important features in marriage; the ἔεδνα (see vocab. s. v.) marked off the wife from the concubine.

37. ἐπεὶ φοι φέπομεν, before the digamma the diphthong is not shortened, cf. 4, 21n; § 27.

38. Hermes is sent down just as Vergil, *Aen.* 1. 301; 4. 222, sends down Mercury who was confused with Hermes. According to Max Müller (*Lectures* II. 468) the name originally meant 'the dawn-son.' [(1) Kuhn connects Ἑρμείας with the Indian Sāramejā-s. (2) Damm with εἶρω = 'speak.' (3) Crusius with εἶρω = 'join.' Cf. Curtius, 347.]

ἀργεῖφόντης, 'the bright-flashing.' For root ἀργ- see Curtius, 172; for φα- φαν-, Curtius, 296. ἀργέσι is a locative of ἀργής, -φόντης is Aeolic for -φάντης, so στροτός = στρατός, ὄνω = ἄνω. In after times to explain an epithet no longer understood, the story of Argus, the hundred-eyed watcher of the cow Io, was brought in, and the word was translated 'slayer of Argus.' In that story Argus was the bright star-lit night (hence the hundred eyes) slain by the dawn-son Hermes.

The spondaic rhythm adds to the impressiveness.

39. μνάσθαι, § 12. [The best ms. reads κτείνειν, evidently from mistaken analogy with μνάσθαι, which was regarded as aorist.]

40. The speech passes from indirect to direct, cf. 276, 374.

τίσις Ἀτρεΐδαι, 'vengeance for Atreides,' *i.e.*, Agamemnon; objective gen., Goodwin, § 167. 3; Madvig, § 48. -αι, § 2c.

41. 'So soon as he shall have grown to manhood and shall long for his own land.' When a future verb stands in the principal clause, the *aorist* subjunctive in a subordinate clause = future-perfect, while the present subjunctive = simple future.

ἰμείρεται, § 10; αἷης, 26. At the time of his father's murder Orestes was in Athens, having been saved from death by his sister Elektra.

43. πείθ', imperfect to match ἔφατο: the aorist would have been apparently more suitable.

ἀγαθὰ φρονέων, 'though he advised him well,' Goodwin, § 277. 5.

νῦν δ' ... ἀπέτισε, 'but now hath he paid full penalty at once.' For the aorist when our idiom expects the perfect, cf. § 24.

44. γλαυκῶπις, 'with gleaming eyes,' so γλαύξ = 'an owl.' In the Iliad, Athene was the goddess of war, cf. A. 200 δεινὴ δέ οἱ ὄσσε φάανθεν, but in the Odyssey she appears rather as embodied φρόνησις ('practical wisdom'), acting as the guide and adviser of Telemachus, the instructor of Penelope, the constant protector and inspirer of Odysseus.

46. 'he, sooth, lies low in death deserved.'

κεῖνός γε in strong contrast to Odysseus, whose sufferings were undeserved.

ὀλέθρῳ, local dative, Goodwin, § 190; Madv., § 45. 6. Note the alliteration of κ in this verse, of δ in 48, 49.

47. 'So perish, too, another, whosoever may do like deeds.' [ὡς = *utinam*, is also read, but with much less authority.] ὅτις, § 17. ῥέζοι, optative, because quite indefinite. The verse was quoted by Scipio Africanus the younger on hearing of the death of Tiberius Gracchus.

48. δαΐφρων, 'wise of heart' (in the Iliad referring only to *prowess*) still further points the contrast between the guilty Aegisthus and the guiltless Odysseus. [For the root of the word *das*, cf. *δαῖναι*. See Curtius, 230. Nitzsch connects it with *δαῖναι*, 'to have proved,' and so translates it 'proved,' 'tried,' whether in peace or war.]

49. φίλων ἄπο, 'far from friends.' Prepositions when

following their case throw their accent back. In prose *περί* alone of the regular prepositions follows its case, then only to give special prominence to the substantive.

50. νῆσος ἀμφιρύτη, 'a sea-girt isle'; for the tautology cf. Soph. *Aj.* 134, τῆς ἀμφιρύτου|Σαλαμῖνος ἔχων βάθρον ἀγχιάλου.

ἀμφιρύτη. Compound adjectives (except some of those connected with compound verbs, e.g., ἐπιδεικτικός, ἀνεκτός) are of only two terminations. So Soph. l.c. ἀμφιρύτου is fem. .

ὅθι τε, 'just where.' The particle τε is in epic poets joined to γάρ, δέ, μέν, οὐδέ, and relative pronouns and adverbs to strengthen their meaning, when it is no longer a conjunction: cf. *que* in Lat. *quisque*, &c., § 25.

The isle is represented in the middle of the sea in order to show how impossible it was for Odysseus to get away unaided. Ogygia was identified by the ancients with Gozzo near Malta (Strabo l. 26). Völcker shows that it must have been situated in the N.W. of the Mediterranean; but it is of course legendary.

51. νῆσος δενδρήεσσα, 'tis a wooded isle.' This leaving out of all connection with the foregoing sentence is called '*Asyndeton*': and the catching up of the word νῆσος, '*Epanalepsis*': cf. *Αἰθίοπας*, 23n.

ἐν, 'therein,' adv.

[δῶματα, nearly all mss. δώμασι.]

52. ὀλοόφρονος, 'of baleful wit'; a knowledge which could be turned to uncanny uses: so our word *wizard*. [A schol. conj. ὀλοόφρων.]

In Hesiod, *Th.* 1016, Calypso was the daughter of Oceanus and Tethys.

54. Heaven is a huge canopy, and Atlas keeps it from the earth just as the pillars of a building keep the roof from the floor. ἀμφὶς ἔχουσιν, 'keep apart,' '*distinct*,' as N. 706 ἀμφὶς ἐέργει = διείργει. The myth probably originated in a high mountain, whose cloud-capped peak seemed to reach even unto heaven. Where the pillars were supposed by Homer to stand, south or far west, is uncertain, but the extension of geographical knowledge implied by the knowledge of them points to the later date of the *Odyssey*: cf. Gladstone's *Primer of Homer*, pp. 57-64.

55. ὀδυρόμενον, 'sorrow tho' he may,' concessive with κατερύκει.

56. αἰεὶ δέ (εἰ) § 30, 2. [δ'έν of some mss. is an evident attempt to mend the metre which needs no mending.]

λόγος in Homer only here and O. 393, both times in the plural. [Nauck conjectures ἐπεσσιν.] Cf. her 'wheedling words' ε. 208-210.

αἰμυλοισι, 'wheedling,' cf. Verg. *Aen.* 1. 670, *hunc Phoenissa tenet Dido blandisque moratur|vocibus.*

57. 'is wooing him to forgetfulness of Ithaca.' ὅπως with future indicative is used with verbs of 'plotting' and the like, to denote *how* a purpose may be carried out, although this sense sometimes approaches that of the subjunctive *in order that*. Madv. § 123, note 1. Cf. A. 136 ἄρσαντες κατὰ θυμὸν ὅπως ἀντάξιον ἔσται.

58. καί, 'if but,' disparaging; [better than 'yearning to see'—and wishes to die (because he cannot see it.).]

59. 'and yet doth not *thy* heart once reckon thereof, Olympian'; περ implying that though Zeus' heart did not relent, another's would.

60. Ὀλύμπιε. Οὐ. The pause lessens the violent nature of the hiatus.

τ' = τοι (dat. commodi with χαρίζετο), a violent and unusual elision; [but see δ. 367 and perhaps A. 170. Cobet, *Miscellanea Critica*, p. 346].

62. Τροίη ἐν εὐρείῃ, perhaps 'on the plain of Troy.'

τί νυ; 'why then?' οἱ dat. incommodi.

ὠδύσαο (§ 8d (2)) a pun upon Ὀδυσσεύς, 'the endurer of the divine wrath.' The same pun is made at τ. 275, 407, and especially ε. 340, 423. [Curtius, 135, 244, 667.]

τόσον, 'so greatly.'

63. νεφεληγερέτα, § 2a, an Aeolic form. From the fact that these come most frequently in formal titles, Dr. Gemoll (*Einleitung*, p. 5) concludes that the cradle of epic poetry was amongst the Aeolians, but that the beautiful happy Ionians developed and brought it to its present perfect state.

64. ἔρκος ὀδόντων, 'what word hath escaped the fence of thy teeth,' these resembling the stakes of a fence. [This is

better than taking the 'teeth' as a periphrasis for the 'lips,'—Worsley's 'what word hath passed *the portal of thy lips*'; so 'the door of my lips,' and Shakesp. *Richard II.*—

'Within my mouth you have engoaled my tongue,
Doubly portcullised with my teeth and lips.']

ὀδόντων, gen. of material, Goodwin, § 167. 4.

σέ-ἔρκος. ἔρκος is a part in apposition with the whole σέ, an usage mainly epic, but found also in, e.g., Plato; cf. T. 44, Τρωας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἔκαστον.

66. 'Who in mind is better than mortal men and who freely gave offerings to the deathless gods whose domain is wide heaven.' περί-εστι governs gen. βροτῶν, from the comparative notion implied, Madv. § 64. περί ἔδωκε from περιδίδωμι. A similar tmesis and construction occur at A. 258, οἱ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἔστε μάχεσθαι.

67. εὐρύς as an epithet of οὐρανός is an improvement on the Iliad conception of a local heaven on mount Olympus.

68. γαιήοχος, probably alluding to Ocean as girdling the Earth [rather than regarding the sea as the foundation upon which the land seems to be built].

69. Κύκλωπος, 'because of the Cyclops,' causal genitive, Goodwin, § 173. 1. Cf. Liv. 21, 2, *iram interfecti ab eo domini*.

ὀφθαλμοῦ, ablative genitive as after a verb of depriving, Goodwin, § 174. [Nauck finding fault with this construction reads ἀπάμερσεν = 'deprived.']

70. ἀντίθεον, 'god-like,' one of Homer's conventional epithets: applied in the Iliad to *Sarpedon*, E. 663; *Ajax*, I. 623; *Nestor*, Ω. 257; the *Lykians*, M. 408; in the Odyssey to *Odysseus*, α. 21, ο. 90; *Odysseus' companions*, δ. 571; *Phaeacians*, ζ. 241; the *Suitors*, ξ. 18; *Penelope*, λ. 117. [Fäsi translates 'godless,' referring to ι. 272f. οὐ γὰρ Κύκλωπες Διὸς αἰγίοχου ἀλέγουσιν | οὐδὲ θεῶν μακάρων.]

Πολύφημον, attracted to the case of ὄν; this inverse attraction is fairly common in Greek (Goodwin, § 154) and is imitated by Vergil, *Aen.* 1. 153, *urbem quam statuo vestra est*.

δοῦ is contrary to analogy; [perhaps read with Nauck δο: cf. B. 325, so too in the common phrase Ἴλιου προπάροιθε (where the ι must be long) we ought to read Ἴλιοο.]

71. Κυκλώπεσσι, 'over all the Cyclopes,' dat. of reference, so B. 483, ἔξοχον ἠρώεσσιν; λ. 485, νῦν αὖτε μέγα κρατέεις νεκύεσσιν. The gen. would denote superiority.

72. ἀτρύγετος, 'unwearied,' 'restless,' from root τρυ-. It is one of the earliest instances of *F* passing into *γ*, the *F* itself being in still earlier times developed from the *ν*. [(2) Schmidt (*Vokalismus*, ii. 337) explains 'not to be dried' from root τρυγ-, but the existence of such a root is more than doubtful, Curtius, pp. 598, 599. (3) The old translation 'unvintaged,' which went well with ἀκάρπιστα πέδια, Eur. *Phæn.* 210, and as a contrast to τραφερή, leaves the *ε* unaccounted for. (4) Schöll connects the word with Lat. *trux*, making the primary signification *dark, gloomy*.]

73. ἐκ τοῦ, 'from that time,' as always in Homer, here with reference to 69.

74. ἐν-οσί-χθων, kindred words are ὠθέω, (ζωσα), ἐνν-οσί-γαιος, ἐνν-οσί-φυλλος. [Curtius, 260.]

75. οὐ τι κατακτείνει, 'attempts not indeed to *slay* him'; a parenthesis.

76. 'Let us that are here,' in contrast to the absent Poseidaon. ὅδε is often used to point at a person or persons, the '*deictic*' use; so, often in Attic, ὅδε = *ego*. πάντες emphatically placed.

77. ὅπως ἔλθῃσι, 'in order that he may return,' explanatory of περιφρ. νόστον. Observe that the older form in -σι is retained.

δέ, 'for.' Homer often co-ordinates, where later writers would subordinate sentences, so 433. This trait of a simple style is often used for effect by rhetorical writers, Verg. *Aen.* 3. 8 f., *vix prima inceperat aestas|et pater Anchises ventis dare vela iubebat.*

78. 'For in no wise will he be able to strive alone against all, despite the will of the gods.'

82. εἰ δῆ, 'if then.' τοῦτο, referring back to 76 f., and further explained by the following words, νοστήσαι Ὀδυσῆα. φίλον ἐστὶ = *placet*.

83. [πολύφρονα is the reading of Eustathius and of 9 of La Roche's mss. for the vulgate δαίφρονα, which is found in 5.]

84. ἔπειτα, to be closely taken with εἰ δὴ. μὲν, answered by αὐτάρ, 88.

διάκτορος, 'the conductor,' from διάγω, not to be limited to the conducting of souls, which was however one of Hermes' attributes, cf. ω. 1, 'Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλείτο | ἀνδρῶν μνηστήρων. This 'conducting' is his chief attribute in Homer, thus he escorts Herakles from Hades, λ. 625, and leads Priam to Achilles to ransom Hektor's corpse, Ω. 339. Cf. Hor. Od. 1. 10. 13 f., *quin et Atridas duce te superbos | Ilio dives Priamus relicto | Thessalosque ignes et iniqua Troiae | castra fefellit. | Tu pius laetis animas reponis | sedibus virgaque levem coerces | aurea turbam, superis decorum | gratus et imis.* [The word is also derived from διάγω· ὃς διάγει τὰς τῶν θεῶν ἀγγελίας; and by Buttmann from διαῶκω, collateral form of διώκω, so that it is nearly identical with διαῶκονος, *Lexil.*, § 40.]

85. ὀτρύνομεν, conj. § 10. The actual despatching of Hermes does not take place until the fifth book.

86. ἐϋπλοκάμῳ refers not so much to the hair itself, respecting colour, etc., as to the manner of dressing it.

87. νόστον is drawn from the relative into the chief clause; the construction is νόστον νέηται.

ὥς κε νέηται, 'that so he may return.'

ταλασίφρων, with τλήμων, πολυτλήμων, πολύτλας, θρασύς and κρατερόφρων, a constant epithet of Odysseus.

88. Ἰθακὴνδε, 'into (the town of) Ithaca.' The suffix -δε corresponds to the Latin -do, in en-do, in-du (Curtius, 233), and according to Scherer to Lat. de. [Some mss. and edd. read Ἰθακὴν ἐσελεύσομαι, while La Roche believes that Homer wrote Ἰθάκην δὲ ἐλεύσομαι.]

89. ἐποτρύνω, viz., against the suitors.

θείω, § 10.

90. καλέσαντα, after οἱ, begins an accusative-and-infinitive clause. κομόωντας, § 13.

91. πᾶσι, § 30, 2c. [Some few mss. read πᾶσιν.]

ἀπειπέμεν, 'speak out,' § 12.

'The men who are ever slaughtering his sheep in plenty,

and glossy kine with shambling gait.' [ἀδινός has also been translated 'rich,' 'fat,' cf. ἄδην; and 'close-thronging,' which suits sheep and bees (B. 87), but not so well a wail or a heart, or the Sirens.]

εἰλίπους describes the awkward walk of cattle, and is opposed to ἀερσίποδες. Buttmann, *Lexil.*, 266, would translate *stampffüssig*, 'heavy-footed,' with reference to threshing. [The digamma of *Ἑλικας* lengthens the last syllable.]

ἔλιξ, 'glossy,' 'sleek,' from root *σελ*, as *σέλας*, in Homer always of cattle (not of bulls), Verg. *Aen.* iii. 20, *Nitentem coelicolum regi mactabam in litore taurum*; Euripides, *Hel.* 191, applies it to grass. [The usual translation is 'crumple-horned,' Latin *camurus*; cf. *Hymn. Herm.* 192, *κεράεσσιν ἐλικτάς*.] (2) 'rolling' of gait, and so joined (according to a common usage in Homer) with *εἰλίπους* as the more general word.]

93. *Pylos*, here the Messenian town, in the SW. of the Peloponnese, on a promontory at the north entrance of the basin, now called the *Bay of Navarino*, which harbour was fronted and protected by the little narrow island *Sphakteria* (*Sphagia*), a mile and three-quarters long, the scene of the exploit of Demosthenes and Kleon in the Peloponnesian war. [There were two other towns of the same name, viz., (1) in Triphylia, *A.* 671; (2) in Elis. Already in antiquity it was doubted in which of the three Nestor lived, and Strabo (d. A.D. 24) decided in favour of the Triphylian town.] The gender of *Πύλος* is common, cf. *Ζάκυνθος*, 246.

ἡμαθόεις. Strabo's derivation from the river *Amatha* is impossible, for adjectives in *-οεις* never come from names of rivers: *Pylos*, too, lay near a coast where sand-hills were frequent. In Homer the word occurs fifteen times, and always as an epithet of *Pylos*.

94. *πενυσόμενον*, 'to learn'; the future participle in Homer, like Lat. supine in *-um*, denotes aim, and is used after verbs of motion (send, drive, etc.). 'To learn about the return of his dear father, if perchance he might hear thereof, and that fair renown might be his among men.' For the variety of phrase, cf. P. 143, *ἦ σ' αὐτως κλέος ἐσθλὸν ἔχει*.

[97, 98 were condemned even before the time of Aristarchus, chiefly owing to the fact that (1) between Olympus and

Ithaka lay very little sea, (2) here only does Athene use Hermes' winged-shoes. 99-101 were also condemned as occurring only where war and strife are prominent. 99 appears of Nestor, K. 135, Ξ. 12; of Ajax, O. 482; of Telemachus, ο. 551, υ. 127; 100, 101, of Athene, E. 746, 747; Θ. 390, 391; on each occasion in her capacity of war-goddess.]

ἀμβρόσια, 'immortal,' as belonging to an immortal (transferred epithet), in which sense it is also applied to *πλόκαμοι*, *χαῖται*, *κάλλος*, *πέπλος*, and in a secondary sense to *νύξ* and *ὕπνος*. [This is better than to apply it directly to the object, 'that wax not old.'] The initial *μ* of *μορτός*, which usually changes to *β* (*βροτός*), can here be seen; the root is *μερ*, *μορ*, *μαρ*, and kindred words are *μαραίνω* = 'make to wither'; Lat. *mors*, *morior*, *mor-bus*, *mar-ceo* and perhaps *mare*, *mere*, *morass*, Curtius, 331 *f*.

ὑγρή, 'the sea'; other similar adjectives used as substantives in Homer are *Τραφερή*, Ξ. 308; *χέρσος*, Δ. 425; *ῥπειρος*, B. 635; *ἄκρη*, ε. 313; *ἀμβροσίη*, δ. 445; *ζεφυρίη*, η. 119. [*φέρων* changed by Naber to *φέρει* because of the surrounding presents.]

98. ἄμα, 'swift as,' as though in a race.

101. *ἀνδρῶν ἡρώων*, apposition, for *ἀνὴρ* often in Greek used much as French *Monsieur le*. So Ajax (Soph. *Ai.* 817) uses it of his bitterest foe Hektor, where, says Jebb, 'the word gives a certain tone of distance and aversion to the mention of a well-known but hated name.'

τοῖσιν τε, *quibuscumque*, cf. § 25, 50*n*.

κοτέσσεται, § 10. The aorist of a past event.

ὀβριμοπάτρη, 'daughter of a mighty sire.' [Bekker and La Roche read with 5 mss., one good one, *ὀμβριμοπάτρη*, which is good on metrical grounds. But the *δ*- is probably merely prothetic, i.e., no part of the root, Curtius, 532.]

102, 103. βῆ, στῆ, the rhyme is intentional.

103. *προθύροις* = *θύρησιν*, 120. This 'front door' led from the highway into the court-yard in which (and therefore in front of the house proper) the suitors were playing. See illustration.

ἐπί, with dat. of rest; in 104, with *gen.* also of rest, but implying 'looking towards' or even 'moving upon.'

104. The Taphians being situated only a few stadia to the

east of Ithaca, it is strange that Telemachus should not have known so near a neighbour.

106. ἔπειτα, 'there,' with reference to εὔρε δ' ἄρα. [Nauck (*Mélanges*, III. 17f.) for this awkward word conjectures ἐκεῖθι.]

107. πεσσοί, stones used for playing a game which, perhaps, corresponded to some extent with our chess or draughts; cf. Eur. *Med.* 68, πεσσοὺς προσελθὼν ἔνθα δὴ παλαίτατοι θάσσουσιν, where it is usually translated 'place of draughts.'

ἔτερπον, descriptive imperfect.

108. ἔκτανον, for the tense, cf. 17 note.

109. οἱ μὲν, κήρυκες· οἱ δὲ, (τοὶ δέ), θεράποντες. This apposition of the whole and its part is very frequent in Homer, *Madv.* 50. b. note 4. The κήρυκες and θεράποντες are attendants, brought with them by the suitors: the θεράποντες, 'henchmen,' are of free but humble birth. They are busied now, some in the washing and laying of the tables, some in distributing the meat.

[110. οἱ μὲν ἄρ' οἶνον. Bekker, Nauck, etc., with Eustathius and schol. Vindob. read οἱ μὲν Φοῖνον, urging that the ἄρ' (ἄρ') of the mss. was due to copyists ignorant of the digamma.]

112. προτίθεντο, 'put before' them, 'while others were portioning out flesh in plenty.' κρέα, § 4. δατεῦντο, § 8b. These preparations for the feast were all going on just inside the house in the men's apartment.

ἰδέ (originally *Fiδέ*) an epic word used by Homer, Hesiod, and once by Sophokles, *Antigone*, 969.

113. θεοειδής, i.e., in shape and stature.

114. φίλον, 'his own,' imitated by Hor. *Od.* 4. 7, 19, *amico quae dederis animo*.

116. μνηστήρων τῶν μὲν. The demonstrative sometimes thus follows its noun in order the more clearly to point a contrast with the following words, cf. 151. [Cobet, *Misc. Crit.*, 422, conjectures either τῶν μὲν μνηστήρων, or (by preference) comparing *v.* 225, ἀνδρῶν μνηστήρων.]

σκέδασιν θέλη, a roundabout way of saying σκεδάσαι, cp. τελευτήν ποιῆσαι, 249.

117. τιμή, consisting of I. the royal demesne (τέμενος), II. the means of sustenance, III. gifts of honour.

κτῆμασιν, dat. of ref., cf. 71 note.

118. τὰ φρονέων, 'with these (vv. 113-117) thoughts,' subordinate to μεθήμενος.

120. ἐφειστάμεν, § 12.

123. ἄμμι, § 6a. φιλήσῃαι, 'thou shalt be welcomed,' fut. mid. for passive, as often in verbs with pure stems. ἔπειτα, 'thereafter,' further explained by δειπνου πασσάμενος.

124. πασσάμενος, § 13.

μυθήσῃαι, 'thou wilt tell,' fut. of expectancy.

ἴττεό (§ 6c) σε χρή, 'what thou needest.'

125. ἦ δ' ... Παλλὰς Ἀθήνη, 'she ... Pallas Athene,' the words are in apposition.

126. δόμος, i.e., the men's portion of it; ὑψηλός, fixed epithet.

127. πρὸς κίονα, with ἔστησε.

128. ἄλλα, 'besides,' a use of ἄλλος common even in prose, cf. ζ. 84, ἅμα τῇ γε καὶ ἀμφίπολοι κλον ἄλλαι. So the Latin *alius*, Lucr. i. 117, *an pecudes alias divinitus insinuet se*.

130. 'and leading the way he set her on a chair and spread thereunder linen clothes,' i.e., on the floor. λίτα, acc. sing. of a stem λιτ- connected with λίνον, *linum*, *linteum*. A dative λιτί occurs Σ. 352, ἐανῶ λιτί κάλυψαν. [Nitzsch and others explain it as neut. pl. from λι= 'smooth (i.e., embroidered) cloth.' See Curtius, 366.]

132. θέτο, 'set for himself.'

133. 'Lest the guest annoyed by the din should loathe the feast, being come among over-weening men.' ὑπερφίαλος is connected with ὑπερφυής and ὑπέρφεν, Aesch. *Ag.*, 377, from root φυ. [(2) Lobeck explains as formed from ὑπέρβιος, ὑπερβίαλος, as εὐτροχος passes into εὐτρόχαλος. (3) The old absurd derivation was ὑπὲρ φιαλήν= 'running over the cup.' Cf. Curtius, 717.]

μετελθών would in prose be ὡς μετελθών.

136. προχόω with φέρουσα; ἐπέχευε, sc. ταῖς χερσὶν αὐτῆς.

138. νίψασθαι, 'to wash withal,' infin. of the aim. This hand-washing before meals was universal, and in the absence of knives and forks very important.

παρὰ-τάνυσσεν, tmesis.

140. 'After that she had set thereon many dishes, giving freely of what she had.' *παρεόντων*, partitive genitive. We should expect rather *παρ' ἐόντων* or *παρεούσιν*. [The verse is out of place here, coming in appropriately when an unexpected guest turns up for whom preparations have to be made.]

κρειῶν, § 4; *αἰέρας*, from the side table.

143. *κῆρυξ*, Medon, the herald of the house.

αὐτοῖσιν with *οἶνοχοεύων*.

144*f.* Now comes the meal itself, the preparations for which have already been described, 109-112.

147. *παρενήνεον*, better explained as a reduplicated imperfect from root *νε* than as an aorist. [Bekker conjectures *παρενήεον*. 10 of La Roche's mss. read 147, 148 in inverted order. 148 is either spurious or wrongly placed, for already (110) the heralds had mixed the wine and water in the mixing bowls. The whole passage is in a disarranged state. Nitzsch arranges the verses thus, 139, 144-147, 141-143, 149, 150.]

148. *ἐπεστέψαντο*, 'filled high with drink.' The *vina coronant* of Verg. *Aen.* i. 724 as meaning crowning with a chaplet (cf. *Aen.* iii. 525, *tum pater Anchises magnum cratera corona induit implevitque mero*) would seem a mistranslation. The old grammarians explain the phrase as above, and from *implevit mero* it would appear that Verg. knew that interpretation. The genitive is used as after a verb of filling, as ε. 93 *παρέθηκε τράπεζαν ἀμβροσίης πλήσασα*, Goodwin, § 172.

149. *ἐτοῖμα*, predicative with *προκείμενα*.

ὀνείατα, 'dainties' = *πάντα τὰ ὄνησιν ἐμποιοῦντα*, 'all that makes enjoyment.'

150, 151, Formal ending of a meal, imitated by Vergil, *Aen.* viii. 184, *postquam exempta fames et amor compressus edendi*. *ἔξ-έντο*, tmesis, from *ἐξλεμαι*.

151. *μέν*, answered by *αὐτάρ*, 156. [Nitzsch's *μνηστῆρσιν τοῖσιν μέν* would be an improvement. Ameis punctuates *έντο*, *μνηστῆρες κ.τ.έ.*]

152. *γάρ τε* = *namque*, a combination often occurring in Homer (15 times).

ἀναθήματα, 'sequel,' 'accompaniment,' cf. *ἐλεγχέην ἀναθήσει* X. 100; Cic. *ad Att.* i. 1, 5, *totum gymnasium ἡλίου ἀνάθημα*. [An alternative translation 'ornaments,' 'crown,' is too modern for Homer, who uses in this sense *ἄγαλμα*; Cowper's

'enlivening sequel of the banquet's joys' seems to be between the two.]

153. κήρυξ, 143n. ἐν χερσίν with θῆκε, 'placed in his hands.'

155. ἀνεβάλλετο, 'set him to sing,' *accinxit se* [or 'struck up' or 'sang as prelude' or 'lifted up his voice in noble song']. In these so-called accompaniments on the κίθαρις a prelude was played, then came the song (rather recitative), and at intervals a performance on the instrument. Accompaniment in our sense of the word was unknown; [see especially Fäsi, *Einleitung*, p. 8]. See illustration.

157. οἱ ἄλλοι, 'those others.'

159. τοῦτοισιν...ταῦτα. Note that these words express a much more distant connection than τοῖσδε and τάδε would have done.

160. ῥεῖα, 'lightly,' without thinking any more about it.

161. 'Even that man's, whose bones I ween are bleaching and mouldering in the rain.' [This seems better than to explain λευκά as a fixed epithet, which would be less graphic.] ἀνέρος goes on to explain the ἄλλου to which ἀλλότριον 160 is equivalent.

162. κυλίνδει, sc. ὅσ τεα. Notice change of subject.

163. εἴ...γε, 'O! if but, &c.,' a strong expression of wish.

ἰδοῖατο, ἀρησαίατο, § 11.

164. 'Then would they one and all pray rather to be swift of foot than wealthy in gold and raiment.' A comparison of two properties of the same subject is expressed in Greek by two comparatives, Φιλόμηλον οἱ πολλοὶ βελτίονα ἡγούνται εἶναι ἢ πλουσιώτερον. So in Lat. *celeriores quam ditiores*.

166. νῦν δέ, 'but as things are,' *nunc vero*, as opposed to an imaginary case.

ὥς, 'thus,' as in 161f.

ἀπόλωλε, 'hath perished,' contrast the tense of ὤλετο, 168.

κακὸν μόνον, cognate acc. Goodwin, § 159.

167. εἴ περ, 'even if,' as 188, 204, with subjunctive of a purely imaginary case. φῆσι, § 10.

168. δέ = *tamen*.

169 = 206, 224.

170. τίς πόθεν ἀνδρῶν; two questions are asked in one, ἀνδρῶν depending upon τίς; cf. δ. 138 οἳ τινες ἀνδρῶν, Verg. *Aen.* viii. 114, *qui genus, unde domo?*

[εἰς (enclitic), so Eustathius and one ms., the rest εἰς. Nauck reads ἔσσ'.]

[171-173, 'ἐν τισιν οὐκ ἐφέροντο,' Didymus: but the verses are necessary, although condemned by Aristarchus.]

171. ὅπποίης, indirect question after κατάλεξον, the direct being resumed at πῶς.

172. εὐχετόωντο (§ 8a), viz., on the voyage.

173. οὐ τι, 'in no wise.' μέν, 'in truth.' Such a remark in the mouth of an islander is, to say the least, naïve.

175. The usual interrogative particle in Homer is ἦ or ἦε; but in a double question (Attic πρότερον...ἦ, *utrum...an*, 'whether...or') we find ἦ (ἦέ) in the first, ἦ (ἦε) in the second clause. καί, 'already.'

176. ἴσαν, § 8b, ἡμέτερον δῶ, Madv. 28 a, note 2; A. 426.

177. ἄλλοι, 128n. ἐπίστροφος ἦν ἀνθρώπων, schol. ἐπιστροφὴν καὶ ἐπιμέλειαν ποιούμενος ἦν τῶν ἀνθρώπων: and this more definite explanation seems better than merely 'conversant with.'

181. Ταφίοισι, 71n. and 105n.

182. ὧδε, 'in this wise'; never (says Aristarchus) in Homer = 'here.'

κατήλυθον, 'I touched.' κατέ in composition sometimes has this meaning; so κατάγομαι, καταπλέω 'I put in,' opposed to ἀνάγομαι, ἀναπλέω.

183. πλέων, one syllable by synizesis. Note that ἐπί is repeated in a different sense.

οἶνοψ. It is difficult to decide between the two chief translations, (1) 'dark,' an epithet of the *troubled* sea, because (says Crusius) it then assumes a dark-red appearance—the wine in Homer was dark-red; and (2) 'sparkling,' 'glinting' in the sunshine, with which cf. αἶθοπα οἶνον ἐρυθρόν, μ. 19. This would equally well describe oxen, N. 703.

184. ἄγω δ', 'and my cargo is.'

αἶθωνα, 'bright,' 'flashing'; of the worked iron.

Τεμέση, in the interior of Cyprus—from this name comes our word copper = *aes Cuprium*. [Not as has been thought by Strabo and others in Bruttium (South Italy), which was scarcely known in Homer's time. In early times the intercourse between Greece and Italy was by *land*.]

μετά, 'to fetch'; χαλκόν, 'copper' or 'bronze' (tin + copper), not 'brass' (zinc + copper).

185. 'And here (*pointing*) is my ship drawn up off your country out of the town.' πολλῆος, § 46.

186. Rheithron, a port in Ithaca, here only mentioned, on the north of the city, but, according to Gell and most authorities, on the SW. of the island. [See Schliemann; Völcker wishes to place it on the east.]

Neïon, according to Gell, a mountain in the south part of Ithaca, SE. of the town. [According to Eustathius, a part of Nēriton in the north part of the isle; others again place it in the north of Ithaca, making it an independent ridge.]

188. εἴ περ τε '(and this is true), seeing thou mayest go and ask.' εἴρηαι, § 10.

190. πῆματα, only of the bodily troubles of second childhood. [Naber conjectures πάσχει, but approves of Kammer's rejection of 188-193.]

191. γρηῖ. Sīkēle, wife of Dolios, ω. 365.

192. παρτιθεῖ, § 8α. εὖτ' ἂν with subjunctive of repeated action. 'Whensoever weariness seizes upon his limbs from crawling often up and down the knoll of his vineyard plot.' κατὰ-λάβησιν, tmesis. μιν...γυῖα, epic apposition, 64*n*. γοῦνον, 'knoll,' connected with γόνυ, 'knee,' γῶνες = 'corner.' Cf. Verg. Georg. ii. 113, *Bacchus amat colles*; also our expression 'the foot of the mountain.' [The old translation 'fruitful land' (from γόνος) conflicts with γοῦνος Ἀθηναίων, κ. 323, for the soil of Attica was poor (as Thucydides expressly mentions); on the other hand it was hilly. Curtius, 180.]

194. νῦν δέ, *i.e.*, to return to the subject. ἔφαντο, probably on the way from ship to house.

195. βλάπτουσι κελείθου, 'hinder him from returning,' Aesch. Ag. 120, βλαβέντα λιοσθίων δρόμων: Soph. El. 637, ὅταν δέ τις θεῶν βλάπτῃ (= 'arrests').

196. Join οὐ πῶ, 'not yet.'

199. ἐρυκανόωσι, § 8α.

201. τελέεσθαι, 'will be accomplished,' § 12.

203. ἔτι δ' Ἰφιδρόν, § 27.

204. εἰ πέρ τε σιδήρεα δέσματ' ἔχῃσιν, 'even if iron chains hold him.' We must supply an object for ἔχῃσι, rather than regard δέσματα in this light. [Cobet and Nauck conjecture for τε, ἔ, i.e. *Fe*, which would supply the object required.]

ἔχῃσι, for mood cf. 41*n*.

205. φράσσεται. The want of conjunctions is rather abrupt. ὥς κε νέηται, 87*n*.

207. εἰς, 'thou art,' 170*n*.

τόσος implies admiration, as τοῖος, 223, 371; cf. Verg. *Aen.* i. 606, *qui tanti talem genuere parentes*.

αὐτοῖο, that the Homeric αὐτός consisted of body rather than mind is shown by several passages, by none more clearly than A. 3, 4, πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν ἡρώων, αὐτοὺς δὲ ἐλάτριά τευχε κύνεσσιν.

208. μέν = μὴν. [So Aristophanes and Aristarchus and (according to Gotschlich but not La Roche) the best ms.; the rest have γάρ.]

209. θάμα τοῖον, 'full often,' lit. 'often, so very'; cf. δ. 776, σιγῇ τοῖον; γ. 321, πέλαγος μέγα τοῖον.

210. ἀναβήμεναι (§ 12), 'embarked (meaning to go) to,' i.e., 'embarked for.'

211. ἔβαν, § 8*d*.

213. πεπνυμένος, connected with πνέω, πνεῦμα, always in the metaphorical sense of 'wise,' 'shrewd,' 'discerning'; nearly always an epithet of men, but cf. 361.

215. μέν τε, answered by αὐτάρ.

τοῦ ἔμμεναι, 'that I am sprung from him,' Madv., 54*c*.

217. τευ = τινός, § 6*c*.

218. Join κτ. ἐοῖς ἔπι, 'on his own possessions.' Note that ἐός usually refers to the subject, here to the object of the verb.

ἔτετμον, reduplicated 2nd aorist = ἐ-τέ-τεμον, which was then syncopated.

220. τοῦ μ' ἔκ φασι γενέσθαι. Join ἐκ-γενέσθαι, tmesis; 'whose son they say I am'; τοῦ, Madv., 54*c*.

[**φασι**, Naber suggests *φησί*, sc. *μητήρ*.]

ἐπεί = our 'as you ask me.'

222. **μέν** = *μήν*, cf. 208*n*. The **γε** implies, 'however unlucky in thy father *thou* wilt carry on the glory of thy race.'

ὀπίσσω, 'hereafter,' 'for the future,' to be taken closely with *θῆκαν νώνυμον*. The future is regarded as unseen, and so coming up behind us; cf. *Iliad* I. 343, οὐδέ τι οἶδε νοῆσαι ἄμα πρόσσω καὶ ὀπίσσω, *i.e.*, into the past and future. [According to Heyne and others *ὀπίσσω* in Homer means 'in the past.']

223. Verg. *Aen.* i. 309, *qui te talem genuere parentes*.

225. **τίς δαί**, the reading of Aristarchus, offers a rhyme with *dals*. [Exactly the same doubt between *δέ* and *δαί* occurs Sophokles, *Antigone*, 318. The mss. here read *δέ* without exception, which gives a very decided hiatus.]

τίπτε δέ σε χρεώ; 'wherefore needest thou this?' Supply *ἔχει* (with Hermann) or *ἵκανεν*, cf. ζ. 136, *χρεῖω γὰρ ἵκανεν*. **ἔπλετο**, our English idiom uses the present. **τίπτε** = *τί ποτε*, acc. of respect.

225*f*. 'What feast, nay, what rout is this? is it a clan drinking, or a wedding-feast? for here we have no banquet where each man brings his share.' (Butcher & Lang).

226. **εἰλαπίνη**, connected by Fick with *voluptas*; *volup*, *φέλπω*, *φέλπις*. The *εἰλ*-represents *ἐφλ*-. [The old derivation was *πίνειν κατ' ἱλας*, with a sacrificial notion.] Cf. *Apoll. Rhod.* i. 13, *εἰλαπίνης, ἣν ... ῥέζει θεοῖς*. Scan *εἰλαπινῆ-η* by *synizesis*. Nauck writes *εἰλάπιν' ἡέ*.

227. **ὥς τε**, introducing the simile, to be taken with *ὑβρίζοντες, μοι* with *δοκέουσιν, ὑπερφιάλως* with *δαίνυσθαι*.

ἔρανος, 'a pic-nic,' *i.e.*, a meal to which each guest contributes his share, = the later *δᾶπνον ἀπὸ συμβόλων*. [Nitzsch denies that the word bears this meaning in Homer, translating rather a feast of princes with a king. Fick connects *ἔρανος* with Indo-Germanic *rana*, = 'pleasure.']

232. **μέλλεν ἔμμεναι**, 'promised to be'; [others, 'know that there was a time when I thought this house would be rich and blameless.']

234. **ἐβόλοντο** = *ἐβούλοντο*. [Cf. Curtius, 549. Schol. H and Eustathius read *ἐβάλοντο*, which Nitzsch and others adopt. Spitzner reads *ἐτέρωσ' ἐβάλοντο*, *in alteram partem se verterunt*. *ἐβάλοντο* if adopted = 'determined,' sc. *ἐν θυμῷ*.]

235. *περὶ πάντων*, *i.e.*, in a more horrible manner.

238. *τολύπευσε*, 'finished,' lit. 'wound up the clue of war,' as if it had been a ball of wool.

239. *Πανάχαιοι*. The word *Ἕλλην* is not yet a collective name (Thuc. i. 3), Hellas being yet a single state in Thessaly. The *Πανέλληνες* are found B. 530, beside the Achaeans, while the later use of the word *Πανέλληνες* is given to *Πανάχαιοι*. [Gemoll, *Einleitung*, p. 3.]

240. *κλέος*, 'fame,' in the twofold sense of report and honour. *ὀπίσσω*, see 222 note.

241. *ἀκλειῶς*, 'silently,' proleptic. [This is more graphic than 'ingloriously,' which the word certainly does mean at X. 304. Nauck writes *ἀκλεέως*.]

Ἄρπυιαι, 'storm-spirits,' cf. v. 66, *ἀνέλοντο θύελλαι*; the root is *ἄρπ-*, cf. *ἄρπη*, 'bird of prey'; *ἄρπαξ*, 'greedy,' *ἄρπάζω*, 'plunder,' Lat. *rap-io*, *rap-ax*, *rap-idus*, *rap-tor*, *rap-ina*. [Curtius, 263, 728.] It can scarcely be said that they bear any similarity to the Harpies of Vergil, *Aen.* iii. 316, *virginei volucrum voltus, foedissima ventris | proluvies, uncaeque manus et pallida semper | ora fame*.

245. *νήσοισιν*, 71*n*.

246. Odysseus was so to speak the over-lord of the Kephalenian kingdom, which is in Homer divided into two main parts, viz., (a) Samē [some authorities as early as Strabo read *Σάμω*], (b) Dūlichion.

[*Δουλίχιον*. Curtius, 191.]

Ζακύνθω, here masc., but fem. in ι. 24, and Verg. *Aen.* iii. 270, *nemorosa Zacynthos | Dulichiumque Sameque et Neritos ardua saxis*. For the short syllable before *Ζακύνθω*, cf. B. 824, *οἳ δὲ Ζέλειαν*.

247. *κραναή*, always of Ithaca.

249. Penelope hates the idea of marriage, not being certain of Odysseus' death. She would 'make an end' by choosing a husband.

250. *δύναται*, 'prevails upon herself.'

φθινύθουσιν ἔδοντες, 'eat up.'

251. *τάχα*, never in Homer = 'perchance.' *διᾱραίω*, a strong word, lit. 'hammer to pieces.'

252. ἐπαλαστήσασα, 'having waxed wroth.' The derivation of this ἄπαξ λεγ. is very dubious, that which connects it with ἄλαστος, ἀ- λαθ- being the most probable.

253. ἡ δῆ, 'full plainly.'

254. κε with the optative in a relative sentence after a present negative chief clause (the negative here is δεύη) denotes the result brought about (Ameis); transl. *qui manus inferat*.

255. ἐν πρώτῃσι θύρῃσιν, i.e., 'in front of the door,' cf. ἐπὶ προθύροις, 103.

256. Odysseus would appear in the full panoply (note that each Homeric hero bore two spears) worn by every traveller. Thuc. i. 6, 'For the whole of Hellas used to wear arms, as their dwellings were unprotected and their communication with one another insecure; and they lived wearing arms in ordinary as foreigners do now.'

257. τοῖος, i.e., so young and strong.

τὰ πρῶτα, 'that first time.'

259. Ἐφύρη, a town in Thesprotia. The word is perhaps an Aeolic form of Ἐφώρα = watch-tower; so ἔνυμα = ὄνομα, στύμα = στόμα. [Or an inland town of Elis, in north-west Peloponnese, on the river Selleis, where Augeias dwelt. But the Thesprotian town is more probable, as the Taphians dwelt north of Ithaka. Ephyrē was also the old name of Corinth, Z. 152, 210.]

ἀν-ιόντα, 'coming back.'

260. καὶ κεῖσε, i.e., as well as to other places.

261. 'That he might have it to poison his bronze-tipped arrows withal,' infinitive of the aim which is especially frequent with εἶναι. Cf. N. 312, νηυσὶ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ ἄλλοι. Cf. Goodwin, § 265.

No instance occurs in the Iliad of poisoning arrows, although if there had been any at the time when the Iliad was written, it would surely have been mentioned in so warlike a poem. This makes for a more artificial state of things, and therefore for the later date of the Odyssey. [La Roche suspects however that 259-265 are an interpolation of a rhapsodist.]

262. οὗτοι, § 27.

263. νεμεσίζομαι, with the accusative and infinitive or dative = 'am angry with,' with acc. or gen. = 'feel an awe of,' β. 138, ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν.

264. -εσκε, iterative, § 8i. αἰνῶς, cf. 208.

266. 'Sudden would be their death, bitter their wedding.'

267. θεῶν ἐν γούνασι κείται, 'in the laps of the gods,' with reference to their sitting statues; cf. *genua incerare deorum*, Juv., 10. 55; offerings were then placed by suppliants. [(2) Referring to the practice of suppliants grasping the knees of those whom they supplicated. (3) 'In the power of the gods,' the knee being typical of strength.]

268, 270. κεν, with fut. indic. (§ 22a) as A. 175, οἳ κέ με τιμήσουσι. μέγαρον. See illustration.

270. ὅπως, 'how.'

271. εἰ, an exclamation; cf. *eia*, especially in the combination *eia age*.

273. μῦθον πέφραδε, 'tell out thy mind'; for the reduplicated aorist, cf. § 9.

275. μητέρα with ἀνωχθί, but afterwards softened down by a broken sentence.

[269-305. The passage abounds in difficulties and has been variously mended, for instance Hermann rejects 275-278 and 292; Friedländer supposes that the passage consists of three separate recensions. Bergk rejects the whole as part of the original Telemachy.]

277. οἳ δέ, 'and they,' the suitors.

ξέδνα, 'bridal gifts such as should accompany in the case of a dear daughter'; i.e., such as a suitor would be sure to give to *buy* his wife. Aristotle, *Pol.* 2. 5, 'the Greeks used to buy even their wives from one another.' ἐπί, cf. H. 195, ἐφ' ὑμέων. [This is Cobet's view. Most, including Nitzsch, translate ξέδνα here as 'dowry,' including the bridal presents. (The root of the word ξέδνον = σφέδνον is probably ἄδ-, σFαδ-, cf. ἡδομαι, ἡδύς, Lat. *suavis*, *suadeo*. Curtius, 229.)]

282. ὄσσα, a wandering voice from Zeus, distinct from φημή and ὁμφή. [Curtius, 460, 654, 668, 671.]

ἦ τε, 'for 'tis rumour that brings.'

285. ξανθός, 'yellow-haired,' the prevailing colour would be black.

286. ὅς, 'he.' δεύτατος = *novissimus*; ἦλθε, 'returned.'

287. 'That thy father liveth and will return.' ἀκούσης, cf. 41 note.

288. τρυχόμενος, viz., 'by the suitors.' The implied meaning is that Odysseus may be expected within the year.

289. τεθνηῶτος. Verbs of hearing, etc., often have a genitive with predicative participle of something *heard*, as β. 423, τοὶ δ' ὀτρύνοντος ἄκουσαν, or *heard of*, as β. 220, εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος.

290. δὴ ἔπειτα, 'in that case.'

291. χεῦαι, i.e., a cenotaph.

κτέρεια κτερέλξαι, *insta solve*. Note the infinitive used for imperative, which is used especially in Homer. § 21b. Goodwin, § 269.

[293-303 condemned by Düntzer and Nauck. It is impossible to reconcile the marriage of Penelope with one of the suitors and the bloody expulsion of these. The suitors too would hardly stay in the house after the marriage, and 295, 296 do not agree very well with 253-268.]

296. ἀμφαδόν, 'openly,' originally an accusative. Cf. ἐπισταδόν, σχεδόν [Curtius, 649]. We find also ἀμφαδα, ἀμφάδιον, ἀμφαδίην. Cf. Peile, *Primer of Philology*, p. 116.

297. ὀχέειν, lit. 'wear,' i.e., 'occupy thyself with,' almost 'bear thyself childishly.' Cf. A. 575, κολῶν ἐλαύνετον. ἐπεὶ κ.τ.έ., 'since no longer art thou of an age thereto.' τηλίκος = *tantulus*.

298. ἢ οὐκ, synizesis. αἶψ, pres.; in our idiom, perfect.

300. ὃ οἱ ... ἔκτα, an appended explanation of δολόμητιν. ὅ = ὅς as at 254; [or possibly = later ὅτι, *quod*].

301. φίλος, vocative. καὶ σύ, 'thou too.'

302. ἔσσο' = ἔσσο, imperative. [According to Delbrück = ἔσσι on the ground that Telemachus already possesses the strength needed for his design.]

τις, collective, 'many a one.'

304. 'Who doubtless chafe at tarrying.'

307. φίλα φρονέων, 43.

309. ἐπειγόμενος ὁδοῖο, 'though anxious to prosecute thy journey,' gen. of the object aimed at, cf. 315.

310. τεταρπόμενος, § 13.

313. οἶα, 'such keepsakes as.' [Düntzer and Naber φίλοις.]

315. λιλαιόμενόν περ, 'eager as I am.' περ is intensive, not concessive.

[316. Nitzsch suggests σε for κε, objecting to ὅττι κε ἀνώγει as leaving the giving in uncertain expectation, but ὅττι κε need imply no more uncertainty than that a thing is future and therefore not yet done.]

318. 'Taking it, a right royal one, from among thy treasures, and it will win thee a return gift.' καί, intensive, with μάλα καλόν, as καὶ λίην, 46. Cf. θ. 405, πολέος δέ οἱ ἄξιον ἔσται.

320. ἀνοπαῖα (or ἀνόπαια), 'a sea-eagle'; this is the rendering of Aristarchus, and would seem to agree best with the Homeric manner, in which a bird is not referred to without qualifying it by specifying the kind of bird, but (to the contrary) I. 2, Τρῶες μὲν κλαγγῇ ... ἔσαν, ὄρνιθες ὥς. Cf. also I. 323. [(2) 'on high,' so Eustathius, La Roche, etc. (3) 'out of sight,' Jordan, etc., with Herodian. (4) ἀνόπαια = τὰ ἀνὰ ὀπὴν ὄντα. (5) (*divisim*) ἀν ὀπαῖα, 'up the smoke vent,' so Nitzsch. But ἀνὰ and δι-έπτατο is a harsh collection of prepositions, and the plural ὀπαῖα is strange. Voss's explanation of this plural (that as Odysseus' house had two floors, there would be one hole in the ceiling, another in the roof) would take the smoke *through Penelope's room*. The Πανόπαια of Cassius Longinus does not mend matters. For further information see Hentze's *Anhang*, whence much of this note is derived.]

322. τό πάροιθεν, cf. 257 τὰ πρῶτα.

323. ὀίσατο, 'the thought arose,' tense.

324. ἰσόθεος, always an epithet of φῶς, which again (with or without ἰσ.) always ends the verse.

325. σιωπῇ, always in Homer an adverbial dat.

327. λυγρόν, the additional epithet is in Homer's manner.

ἐπετείλατο, 'had laid upon them.' Cf. 2n.

328. [θέσπις, according to Gübel from root SPI (SPA)=

'breathing,' so 'inspired.' Curtius, however, connects with root SEP = *say*.]

331. Kings and queens were always accompanied by (usually two) attendants; the custom was transferred also to the Attic stage.

322. The omission of the preposition *πρός* is poetical and especially frequent in Homer.

334. This veiling is still the custom in the East. *σχομένη*, 'after she had drawn,' tense.

336. *δακρύσασα*, 'she burst into tears.'

337. *γάρ*, nearly = 'since,' supplying the motive of a following clause, is in Homer's manner. [Others translate 'surely,' cf. Lat. *enim*, or supply 'I say this, for.']

οἶδας = *οἶσθα*, only here in Homer, but found in Herodotus and Eur. *Alk.* 780, *οἶδας ἦν ἔχει φύσιν*; [Bekker reads with Zenodotus *ἦδης*.]

338. *τε* generalises = *qualia*. Cf. § 25.

343. *τοῖήν*, 'so noble'; *κεφαλήν*, cf. Hor. *Od.* i. 24, 1, *quis desiderio sit pudor aut modus tam cari capitis*.

344. *ἀνδρός* after *τοῖήν κεφαλήν*. *εὐρύ*, predicate.

'*Ἑλλάς*, a local district in Thessaly; "*Ἀργος*, then the leading state of Peloponnese, so the phrase = 'from Dan to Beersheba.'

[Aristarchus condemned the verse as inconsistent with this rendering of *Ἑλλάς*; with him Bekker agrees.]

346. *τί τ' ἄρα*; 'Why now?'

347. *τ'* = *τοι*, 60*n*. Telemachus hides his true meaning.

349. *ἔθελησι*, 101*n*. *ἐκάστω*, apposition.

ἀλφειστής. The simplest derivation is 'corn-eating,' i.e., 'living on bread' (*ἄλφι*, *ἔδειν*); with which cf. *σιτόφαγος*, i. 191. But this meaning is almost absurd (as Curtius, 292, says) when applied to Aesch. *Sept.* 770, *ἀνδρῶν ἀλφειστᾶν ὄλβος ἄγαν παχυνθεῖς*. So 'gain-seeking,' 'toilful' (opposed to the gods, 'who live at ease') from *ἀλφάνω* (*earn*) is preferable. A third rendering, that of Eustathius, 'reasoning' applied to men as distinguished from brutes, is not equally agreeable to the sense of the verb; and it must be noticed that it is applied as an epithet not to *ἄνθρωποι* but *ἄνδρες*. See further, Butcher and Lang, p. 410*f*.

μᾶλλον, 'more' than others. [Plato, *Rep.* 424 B. quotes ἐπιφρονέουσιν, and in 352 ἀειδόντεσσι.]

353. ἐπι- = 'thereto.'

[355. Kayser punctuates ἡμαρ, ἐν Τροίῃ πολλοὶ δὲ καὶ κ.τ.έ.]

[356-359 were rejected by Aristarchus and other Alexandrines, and form an interpolation from a later speech of Telemachus (φ. 350-353), where they are directed to the suitors.]

356. εἰς οἶκον, 'to thy chamber,' as 360. Telemachus is awakening to a sense of responsibility and independence, but need not be charged with want of courtesy to his mother, the verses being spurious.

359. τοῦ γάρ, 'for to him belongs,' i.e., to me.

360. βεβήκει, 'she was gone,' the tense marks the suddenness of departure.

363. κλαῖεν, 'continued to weep.' ὅφρα = 'until,' is usually combined with ἄν(κε).

365. σκιόεντα, 'dim,' 'dusky'; in hot countries the sun must be kept out.

366. παραί (= παρά), κλιθῆναι, tmesis; λεχέεσσι, local dat.

369. νῦν μέν, opp. to ἡῶθεν δέ 372. δαινύμενοι, causal, Goodwin, § 278, 2.

370. τόδε, explained by ἀκούμεν, cf. 82, 376 [inferior mss. τὰ γε].

371. Cf. 207n.

[374-380 brought in from β. 139-145 where they are more appropriate.]

375. 'taking turns in your several houses.'

376. Note the synonymous words used to strengthen the sense.

378. ἐπιβώσομαι, § 8c; δῶσι, § 10.

380. κεν...ὅλοισθε. The sentence is more or less independent of the construction of 379. δόμων, 'this house.'

381. ὀδάξ. The ὀ- is prothetic, i.e., no part of the root, as may be seen from a comparison with δάκνω, *dens*. So we find δύρομαι, ὀδύρομαι· κέλλω, ὀκέλλω [Curtius, 725].

382. θαύμαζον, note the tense. ὅ = later ὅτι 'in that' [or = 'who' as at 300n.]

383. The characters of the leading suitors are sharply drawn and sustained throughout;—Antinoüs the scoffer, Eurymachus the oily-tongued.

384. ἡ μάλα δή, 'in good truth.' αὐτοί, *i.e.*, by immediate inspiration.

387. 'Which (τὸ βασιλεύειν) we know is by descent thine ancestral right.'

389. 'Wilt thou be wroth at the word which I shall say.'

390. καί, with τοῦτο. γε, 'if Zeus do *but*.'

391. ἡ φῆς; 'thinkest thou *truly*?' in bitter mockery.

[392. βασιλεύμεν, Naber conjectures βασιλῆ' ἔμεν in order to supply a subject to οἱ, needlessly, for τῷ βασιλεύοντι can easily be supplied. Göbel would substitute δῶμα for οἱ δῶ, as δῶ is elsewhere always accusative.]

τε...καί answer each other.

394. βασιλῆς, 'nobles,' 'princes.'

'Αχαιῶν, with ἄλλοι.

396. τόδε, probably τὸ βασιλεύμεν. ἂν ἔχησι, 'may have,' in Homer the subj. thus used = future indicative, and is used with or without ἂν.

400. Cf. 267*n*.

401. 'Αχαιῶν, with ὅς τις.

402. This alliteration of *s* was called by grammarians *sigmatismus*.

404. For double accusative, cf. Goodwin, § 164. [Voss and Bekker read ἀποραίσει (optative), as in Homeric usage. When ὅς τις occurs in a subjoined clause it takes an optative if an optative has preceded.] 'So long as Ithaca exists.'

406. ὁππόθεν, indirect, ποίης, ποῦ, direct question. εὔχεται εἶναι, 180.

408. φέρει, the tense is from the standpoint of the suitors.

409. τόδε, cogn. acc.; cf. ρ. 444 νῦν δεῦρο τόδ' ἔκω, Ξ. 309 δεῦρο κατ' Οὐλύμπου. τόδ' ἰκάνει, Goodwin, § 155, note 1.

410. οἶον, 32*n*. ἄφαρ, with ἀναΐξας.

411. γινώμεναι, 'for us to know him,' infinitive of purpose. Cf. νίψασθαι 138*n*.

γάρ, ('he needed not to avoid this) *for*.' εἰς ὄπα, 'in the face,' [or when one looked at him face to face].

[414. ἀγγελίης is better supported than ἀγγελίη, Kayser conjectures ἀγγελίης (an Ionic construction), comparing Hdt. i. 126, ἐμέο πειθόμενοι.]

πείθομαι, 'am persuaded by,' [not 'trust' which would require πέποιθα].

εἰ ποθεν ἔλθοι, sc. πατήρ ἐμός [others ἀγγελίη supplied from ἀγγελίης].

417. οὔτος, subject. ἐκ Τάφου, with ξείνος πατρώϊος, not with ἐστίν.

420. ἀθανάτην, the *ā*, due to the stress of voice, is frequent in many-syllabled words which could not else get into the verse, so ἀκάματος, ἀπονέεσθαι, so Verg. uses *Italia*.

422. ἐπ-ελθεῖν, *tnesis*. μένω takes accusative and infinitive.

423. τερπομένοισι. Cf. 23*n.*, 51*n.*

424. οἰκόνδε φέκαστος, § 27.

425. αὐλῆς, with ὄθι, Goodwin, § 168. [Better than as local genitive with which cf. 24*n.*]

426. περισκέπτω, 'wide looking,' built on a height as in rude times houses would for protection be. [Others translate 'sheltered,' others again 'conspicuous.']

427. ἔνθα, 'thither.' φρεσί, local dat.

428. ἰδυῖα, from εἰδώς; so τεθηλώς, τεθαλυῖα. Εἰδυῖα and ἰδώς are not used. The form is in harmony with ἴδμεν, ἴδμεναι. For the moral meaning of the phrase cf. ἀθεμίστια εἰδώς of the Cyclops. The word has the digamma, cf. § 27.

430. κτεάτεσσιν ἐοῖς, instrumental dative, Goodwin, § 188.

431. 20 oxen was a high price for a slave, as at Ψ. 705 a highly accomplished one is valued at 4 oxen. The valuing in cattle points to an early date when coins were not known; cf. Z. 235, ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε, | χρύσεια χαλκείων ἐκατόμβοι' ἐννεαβόων.

433. δέ, cf. § 23.

436. ὦϊξεν (= Attic ἔωξε), sc. Telemachus.

438. πυκιμηδής = πυκινὰ φρεσὶ μῆδε' ἔχουσα, T. 353.

439. 'Smoothed with her hand.'

440. τρητός, 'bored' with holes to receive cords, like a soldier's bed. [(2) to receive not cords but bolts; (3) 'carven,' of the perforated work of the couch; (4) 'bored' to receive studs of gold, etc.]

441. 'She drew the door to with the silver handle, and shot the bolt home by means of the thong.'

κλήϊς has a double meaning, (1) the 'bolt' or 'bar,' (2) the 'key,' or, more strictly, the 'hook' which lifted the bar, and then drew it back.

443. παννύχιος, adverbial, 'all through the night.'

444. βούλευε, 'kept pondering.'

πέφραδε, 'had enjoined,' reduplicated aorist.

VOCABULARY.

- * Un-Attic word or form. (Forms in $\eta = \alpha$ are not always so marked.)
- † Homeric ἄπαξ λεγόμενα.
- § Nearly always in Odyssey alone.
- ἀγαθός, ἡ, ὄν, adj., *good*, 43 [ἄγαμαι].
- Ἀγαμέμνον-ιδης, οὐ, m., *son of Agamemnon, i.e., Orestes*, 30.
- ἀγγελίη, ἡς, f., *report, news*, 408, 414 [cf. *gallus, nightingale*].
- ἄγε, ἄγεθ' (ἄγετε), imper. of ἄγω, *come, come now*, 76, 169.
- ἀγ-ήνωρ, οπος, adj., *haughty, overweening*, 106, [ἄγα, ἀνήρ].
- ἀγ-κρεμάσας, ᾱσα, αν, aor. part. of ἀνα-κρεμάννυμι, 440.
- *ἀγόρευε(ν), imp. of ἀγορεύω.
- ἀγορεύω, f. σω, v.a., *tell, say, speak*, 174, 179, 307, 382 [ἀγορή].
- ἀγορή, ἡς, f., *assembly*, 90, 272 [ἀγείρω = *gather*].
- ἀγορήν-δε, adv., *to the assembly*, 372.
- ἄγριος, η, ον, adj., *savage, wild*, 199 [ἀγρός, *agrestis*].
- ἀγρός, οὐ, m., *land, country*, 185 [*ager*].
- ἄγχι, adv., *near*, 157 [orig. case of subst. conn. with ἄγχω, *ango*].
- Ἀγχ(α)λος, οὐ (* -οιο), m., *Anchialus, father of Mentès*, 180.
- ἄγω, v.a., *lead, bring*, 130; *carry*, 172; 184 [*ago*].
- ἀδήσειε(ν) (ᾱ), aor. opt. of obsol. ἀδέω, *I loathe, feel a loathing*, 134 [cf. *satis*].
- ἀδινός, ἡ, ὄν, adj., *in plenty, or full fed, fattened* [ἄδην], 91 (see note).
- ἄεθλος, οὐ, m., *toil*, 18 [ἀ-Feθ-, *vadari*, implying a contest on which bets were made].
- ἀ-είδω, f. -σω, v.a. and n., *sing*, [connected with original VAD, cf. ἀηδών = *nightingale*].
- ἰείρω, v.a., *raise*, 141.
- ἀ-έκητι, adv., *against the will*, 79.
- ἀ-έκων, ουσα, ον, adj., *against one's will*, 199, 403.
- ἀ-θάνατος, ον, adj., *immortal, deathless*, 31, 79, etc., esp.

as an epithet (or bye-name)
of the gods.

***Ἀθήνη**, ης, f., *Athene*, the goddess who protected the arts, especially the occupations of women, the patroness of cities and of certain warriors (being herself the war-goddess), e.g., Odysseus and Diomedes, 44, 125, 327.

ἄ-θρός, η, ον, adj., only pl., *all together, assembled*, 27; *at one time, at once*, 43.

αἶ, from ὄς, ᾗ, ὅ, 54.

***αἶ**, conj., *if* (with subj.), 279 [obsolete Aeol. and Dor. case of ὄς].

αἶη, ης, f., *land, country*, 41, 75, 203.

Ἀγίσθος, ον, m., *Aegisthus*, son of Thyestes, paramour of Klytaemnestra during the absence of her husband Agamemnon at Troy, and his murderer on his return to Mykenae, afterwards slain by Orestes, Agamemnon's son, 29, 35, 42, 300.

αἰδοῖος, η, ον, adj., *grave, reverend*, 139 [*αἰδώς* = *reverence*].

αἰεὶ, αἰέν, adv., *always, ever*, 56, 68, 91, 263 [cf. αἰών, *aevum*].

Αἰθίοπες, ων, m., *the Ethiopians*, a pious people, dwelling near the ocean, visited by the gods, in two halves, one east, one west, 22, 23 [lit. *burnt* by the sun].

αἶθομαι, v. mid., *flash, blaze*, 429.

αἶθων, ωνος, adj., *flashing* (of steel), 184; elsewhere of horses, oxen, eagles and lions.

αἶ κε, conj., *if perchance* (with subj.)

ταίμυλος, η, ον, adj., *wheeling, wily*, 56 [perhaps cf. αἶμός = *sharp*].

αἰνῶς, adv., *terribly, exceedingly*, 208, 264 [*αἰνός* = *dreadful*].

αἰπύς, εἶα, ύ, adj., *sheer, utter*, 11, 37.

αἰρέω, f. -ήσω, pf. ἤρηκα, aor. εἶλον, v.a., *take*, 121, 318; mid., *take*, 99.

αἶρω, aor. mid., ἤρόμην, v.a., *raise*; mid., *win, obtain*, 390.

ἄϊσσω, f. ξω, v.n., *speed*, 102.

ἄ-ϊστος, ον, adj., *lost to sight*, 235, 242 [*ἄ-ιδ-τος* : cf. ἴσμεν = ἴδμεν, ὁσμή = ὁδμή].

αἰσχος, εος, n., *shame, shameful deed*, 229 [= αἰδσχος, cf. αἰδέομαι].

***αἰτιάσθαι** = αἰτιδεσθαι.

αἰτιάομαι, v. dep., *blame, accuse*, 32 [*αἷτια* = *blame*].

αἶτιος, η, ον, adj., *blameworthy, chargeable*, 348 [*αἷτια* = *blame*].

***αἰτιόωνται** = αἰτιάονται, 32.

αἶψα, adv., *quickly, forthwith*, 392.

- ἀῖω, v.a., *hear*, 298.
- ἀκαχίζω, v.n., *grieve*.
- ἀκαχμένος, η, ον, *pointed*, 99 [redupl. from root ἀχ-].
- ἀκ-αχοίμην, aor. opt. of ἀκαχίζω 236.
- ἀ-κλειῶς, adv., *without report, or ingloriously*, 241 [ἀ neg., κλε-, cf. κλέος].
- ἀ-κοιτις, ιος, f., *wife*, 39 [ἀ copul., κοιτή = *couch*].
- *ἀκούμεν = ἀκούειν, 370.
- *ἀκουόντεσσι = ἀκούουσι, 352.
- ἀκούω, -σομαι, v.a., *hear*, 94; (with acc.) 282; *hear of*, 287; *listen* (absol.), 326, 352; (with gen.) *listen to*, 370.
- ἀλαόω, f. -ώσω, aor. *ἀλάωσα, v.a., *blind*, 69 [ἀλαός, cf. ἀλάομαι = *wander*].
- † ἀ-λαστος, ον, verbal adj., *not to be forgotten*, 342 [ἀ neg., λαθ- cf. λανθάνω].
- ἄλγος, εος, n., *woe, affliction*, 4, 34 [cf. ἀλέγω = *take trouble*].
- ἀλεγύνω (ῡ), v.a., *pay heed to, prepare*, 374.
- ἀλείνω, v.a., *shun, avoid*, 433 [cf. ἀλέα, *avoiding*; ἄλη, *wandering*].
- ἄλκιμος, η, ον, adj., *strong*-(of a sword), 99; (of Telema-chus) 302 [ἀλκή = *strength*].
- ἄλλα, from ἄλλος, 128, 244.
- ἄλλά, conj., *but*, 6, 16, 22, etc.
- ἄλλήλων, recipr. pron., *of each other*, 187, 209.
- ἄλλό-θροος, ον, adj., *foreign, of foreign speech*, 183 [ἄλλος, θρόος].
- ἄλλος, η, ο, adj. pron., *other, another*, 47; usu. pl. *others*, 11, 132, 210; almost = *besides*, 177; οἱ ἄλλοι, *the rest*, 26 [cf. *alius*].
- ἄλλό-τριος, η, ον, adj., *belonging to another, another man's*, 160.
- ἄ-λοχος, ον, f., *wife, spouse*, 35, 432 [ἀ copul., λέχος = *bed*].
- ἄλς, ἁλός, f., *sea*, 72, 162 [lit. *salt*, cf. *salum*].
- § ἀλφη-στής, οὔ (d. pl. -στήσι), adj., *gain-seeking, toilsful*, 349 (see note). [ἀλφάνω].
- ἄλωή, ἥς, f., *vineyard*, 193 [cf. ἀλοῖω = *thresh*].
- ἄμα, prep. with DAT., *together with*, 98, 331, 428 [rt. 'AM-, 'OM-, cf. ὁμός, ὁμοῦ, ὁμοιος, *simul, simulo, similis*].
- ἀ-μβρόσιος, η, ον, adj., *im-mortal*, 97 [ἀ, neg., βροτός or μορτός, cf. *morior, mors, mortalis*].
- ἀμείβομαι, f. -ψομαι, v. mid., *answer*, 44; *change*, 375 [cf. Lat. *moveo, muto*].
- ἀμείνων, ον, comp. adj., *better*, 376 [perhaps cf. old Lat. *manus* = *good*].
- *ἄμμι = ἡμῖν, 123.

- †ἀμόθεν, adv., *from some source or point*, 10 [ἀμός, cf. οὐδ-αμῶς].
- ἀμοιβή, ἥς, f., *requital*, 319 [ἀμείβομαι].
- ἀμύμων (ῡ), ον, adj., *noble*, 29, 232, [ἀ neg., μῶμος = *blame*; but the word has quite lost this meaning, being applied to the seducer and assassin Aegisthus.]
- ἀμφαδόν, adv., *openly*, 296. [= ἀνα-φαδόν, cf. ἀνα-φαλονομαι.]
- ἀμφί, prep. with DAT., *concerning*, 48.
- § ἀμφί-ἄλος, ον, adj., *sea-girt* (of Ithaka), 386.
- ἀμφι-πέλομαι, v. dep., (of sound) *float around*, 352.
- ἀμφί-πολος, ον, f., *maid-servant*, 136, 191, 331, 335, 357, 362. [ἀμφί, πέλω = *be about*].
- ἀμφί-ρῡτος, η, ον, adj., *sea-girt*, 50 [ῥέω = *flow*].
- ἀμφίς, adv., *asunder*, 54.
- ἄν (in Homer often κε) conditional particle marking uncertainty, used, though with large variety of meaning, with every mood and every tense, except the imperative and indic. pres. and perfect.
- ἀνά, prep. with ACC., *along*, 193; *through*, 365.
- ἀνα-βαίνω, aor. part. f. ἀνα-βᾶσα, v.n., *go up*, 210, 364.
- ἀνα-βάλλομαι, v. mid., *begin*, 155, of music, *prelude, strike up*.
- *ἀνα-βήμεναι = ἀνα-βῆναι, 210.
- ἀνα-γινώσκω, f. γινώσσομαι, aor. -έγνω, v.a., *recognise*, 216.
- ἀνάγκη, ἥς, f., *necessity*, adv., dat. ἀνάγκη, *by constraint*, 154 [cf. ἄγχω, *ango, angustus*].
- ἀνά-θημα, ατος, *sequel, addition*, 152 [ἀνά, τίθημι, rt. θε].
- ἀν-αιδής, ἐς, adj., *shameless*, 254.
- ἀν-αΐσσω, f. ξω, v.n., *start up*, 410.
- ἀνα-κρεμάννῡμι, f. κρεμάσω, v.a., *hang up*, 440.
- ἄναξ, κτος, m., *king*.
- ἀνάσσω, v.n., *rule* (with dat.), 117, 181, 402.
- *ἄνδρεσσι = ἄνδρασι, 358.
- ἀνδρο-φόνος, ον, adj., *man-slaying, deadly*, 259.
- ἀνέγων, aor. ind. of ἀνα-γινώσκω.
- ἄν-ειμι, v.n., *rise* (of the sun); 24; *return*, 259.
- *ἄν-είρεαι = ἀν-είρει.
- ἀν-είρομαι, v. dep., *ask* (with two acc.), 231.
- ἄνεμος, ον, m., *wind*, 98 (*ἄω, ἄημι, Lat. *animus, anima*).
- ἀνερ-, α, -ες, -ος, see ἀνήρ, 161, 176, 292.
- ἀν-ερείπομαι, v. dep., *snatch away*, 241.

ἀν-έρχομαι, v. dep., *come back*, 317.

ἀνὴρ, ἀνδρὸς (*ἀνέρος), m., *man*, 1, etc. [rt. (A)ΝΔΡ, cf. ἀνθρωπος, ἀγ-ήνωρ].

§ ἀν-ηρέψαντο, aor. of ἀν-ερέπομαι, 241.

ἄνθρωπος, ου, m., *man*.

ἀνιάω, *f. -ήσω, aor. pass. part. *ἀν-ιηθείς, v.a., *annoy*, 133.

ἀν-ιών, οὔσα, ὄν, part. of ἀν-ειμι.

ἀνοπαῖα, ης, f., perhaps *a sea eagle*, 320 (but see note).

ἄντα, prep. with GEN., *over against, in front of*, 334.

ἄντια, prep. with GEN., *against, in opposition to*, 78 [ἀντί].

ἀντιάω, v.n. with gen., *go to meet, enjoy*, 25 [ἀντί].

ἀντί-θεος, η, ον, adj., *god-like*, epithet of Odysseus, 21; of Polyphemus, 70 [perhaps *rivalling God*].

Ἀντίνοος, ου, m., *Antinous*, son of Eupheithes, and one of the suitors of Penelope, 383 ff.

ἄντιον, adv., *over against, face to face*, 213, 230, etc.

*ἀντίων = ἀντιάων.

ἀνωγα, perf. = pres., *bid*, 269, 274; *prompt*, 316.

ἀνωχθι, imperat. of ἀνωγα.

ἄξιος, η, ον, adj., *worth* (with gen.), 318 [cf. ἄγω = *weigh*].

ᾠδή, ῆς, f., *song*, 159, etc. [ᾠδῶ].

ᾠδός, οὔ, m., *singer, bard*, 325, 338 [ᾠδῶ].

ἀπ-αμείβομαι, v. mid., *make answer*, 63, etc.

ἀπ-άνευθε(ν), adv., *far off*, 190 [ἀπό, ἀνεύ = *without*, -θε].

ἅπας, ᾅσα, αν, adj., *all, the whole*, 19 [stronger form of πᾶς].

ἀπ-έβη, aor. of ἀπο-βαίνω.

ἀπ-εῖπον (inf. *-ειπέμεν), aor., *speak out*, 9.

ἀ-πέρων, ον, adj., *boundless*, 98 [ἀ- neg., πέρας = *limit*].

ἀπ-έτισε, aor. of ἀπο-τίω.

ἀπηλεγέως, adv., *without regard for consequences, bluntly*, 373 [ἀπό, ἀλέγω].

ἀπό, prep. with GEN., *away from*, 49, 75, 203. [At 49 it stands after its word, and the accent is therefore thrown back.] [Cf. Lat. *ab*.]

ἀπο-βαίνω, f. -βήσομαι, aor. ἀπέβην, v.n., *go away*, 319.

ἀπο-εῖπω, subj. of ἀπ-εῖπον, 373.

ἀπο-θρόσκω, v.n., *leap up, rise* (of smoke), 58.

ἀπ-οίχομαι, v. dep., *am gone*, 135, 253.

*ἀπ-οιχομένοιο = ἀπ-οιχομένου, 135.

ἀπ-όλλυμαι, with perf. act. ἀπόλωλα, *perish*, 47, 166; *pass away*, 413.

ἀπ-όλλῃμι, aor. ὤλεσα, v.a., *lose*; mid. *perish*.

- *ἀπο-παύε' = ἀπο-παύου (ἀπο-παύεο).
- ἀπο-παύομαι, v. mid., *cease from*, 340.
- ἀπο-ραίω, v.a., *wrest from* (with two acc.'s), 404.
- ἀπο-τίνω, v.a., *pay a penalty*, 43.
- ἀ-ποτμό-τατος, η, ον, superl. adj., *most unfortunate*, 219 [ἀ- neg., πότμος = *that which befalls one*, root πετ = *fall*, cf. πίπτω; so Lat. *casus*].
- ἄ-πυστος, ον, adj., *unheard of*, 242 [= ἀ-πυθτος, cf. πυνθάνομαι].
- ἀπ-ωθέομαι, f. -ώσομαι, v. mid., *thrust away*, 270.
- ἀπ-ώλετο, 2 aor. ind. of ἀπ-όλλυμαι.
- *ἀπ-ώσσει = ἀπ-ώσει, fut. of ἀπ-ωθέομαι.
- ἄρ, ἄρα, ῥα, adv., *so, then*, 106, 110, 242, 335; also in questions, 346 (less logical than οὖν) [probably cf. root 'AP-, ἀραρεῖν = *fit*].
- ἄράομαι (ᾱ, Hom.), v. dep. *pray, pray that*, 164, 366 [ἄρά = *prayer, curse*].
- ἄρ-αρ-ίσκω, v.a., *fit-out*, 280 [root 'AP- = *fit, join*, from which come ἄρα, ἀριθμός, Lat. *arma, artus, ars*, etc.].
- *Ἀργεῖοι, ων, m., *Argives, men of Argos*, hence (these being in the Homeric times the leading Greek state) *Greeks*, 61, 211.
- *Ἀργεῖ-φόντης, ου, m., *bright and so swift as light*. Hermes so called as the messenger of the gods, 38. (The old translation was *slayer of Argus*.)
- *Ἄργος, εος, n., *Argos*, a city with its surrounding district in North-East Peloponnese, and hence the *Peloponnese itself*, 344.
- ἀργύρεος, η, ον, adj., *of silver, silver*, 137, 442 [ἄργυρος = *silver*].
- ἄρέσθαι, aor. mid. of αἶρω, 390.
- *ἄρησαλατ' = ἀρήσαιντο, aor. opt. of ἀράομαι, 164.
- ἄριστος, η, ον, superl. adj., *best, most excellent*, 280; especially of nobles as opposed to common folk, 211, 245 [root 'AP-, cf. *Ἀρης and under ἀραρίσκω].
- ἄρνειός, οὔ, m., *ram*, 25 [ἄρνός = *lamb*].
- ἀρνέομαι, v. dep., *refuse*, 249.
- ἄρνύμαι, v. dep., 5, 240 [lengthened form of αἶρομαι].
- ἄρουρα, ης, f., *land, fatherland*, 407 [root 'AP- = *plough*; cf. ἀροτρον, *aratum, aro, arum*].
- ἄρπυιαι, ὧν, f., *the snatchers, the personified storm-spirits*, 241 [root 'APII-, cf. ἀρπάζω, *snatch*; Lat. *rapio, rapax, rapidus*].
- ἄρσας, aor. part. of ἀραρίσκω.

ἀρτυῖνω (f. ἀρτυνέουσι), v.a., *provide*, 277.

ἀρχή, ἥς, f., *beginning*, ἐξ ἀρχῆς, *from of old*, 188.

ἄρχω, v.a., *begin*, 28; mid. *begin*, 367.

ἀσκελής, ἐς, adj., *obstinate*; neut. as adv., *persistently*, 68 [ἀ euphon., σκέλλω = *dry up*, so lit. *dried up, tough*].

ἀσκέω, v.a., *arrange*, 439.

ἀσπερχές, adv., *hotly, exceedingly*, 20 [ἀ intensive; σπέρχομαι].

ἀσπίς, ἰδος, f., *shield*, 256.

ἄστυ, εος, n., *city*, 3 [root FΑΣ, cf. ἑστία, Lat. *Vesta*].

ἀσχαλάω, v.n., *am distressed*, 304.

*ἀσχαλώσι = ἀσχαλάουσι.

ἀτάρ, conj., *but, moreover*, 180.

ἀτασθαλίαι, ὧν (d. *-ῆσι), f., *reckless guilt*, 7, 34.

Ἄ-τλας, αἵτος, m., *Atlas*, the father of Kalypso, he kept apart the pillars of earth and heaven. 52 [ἀ- intens., τλα- = *support*].

Ἄτρεΐδαο = Ἀτρεΐδου, gen. of

Ἄτρεΐδης, ου, m., *son of Atreus* [son of Pelops and King of Mykenae], i.e., Agamemnon, himself King of Mykenae, who went to Troy as general-in-chief, and was murdered on his return by his wife Klytaemnestra and by Aegisthus, 35, 40.

ἀ-τρεκέως, adv., *truly*, 169, 179, 206, 214 [ἀ- neg., root TARK = *twirl*; so ἀ-τρεκής = *that which is not turned, true*, Peile, p. 46].

ἀ-τρύγетος, ου, adj., *restless*. (The old translation was *unvintaged*, from τρυγάω.) [τρύω = *disturb*.]

αὔ, adv., *again, on the other hand*, 213 [connected with ille, *alter*].

αὐδάω, v.a., *address*, 213 [αὐδή].

αὐδή, ἥς, f., *voice*, 371.

αὐλειος, η, ου, adj., *of the courtyard*, 104 [αὐλή].

αὐλή, ἥς, f., *court-yard, court*, 425.

αὔριον, adv., *to-morrow*, 272.

αὔτάρ, conj., *but, and moreover*, 9, 57, etc.

αὔ-τε, adv., *on the other hand, then*, 111, 178, 383.

αὐτίκα, adv., *straightway*, 324.

*αὐτίς, adv., *back again*, 317 [= αὐθίς, which is not however the original form].

αὐτός, ἡ, ὁ, pron., *-self, him-, her-, itself, themselves*, 7, 33, 39, etc.; *he, they*, 109.

αὐτοῦ, adv., *there* [locative of αὐτός].

ἀφ-αιρέομαι, v. mid., *take away*, 9 [ἀπό, αἰρέομαι].

ἄφαρ, adv., *forthwith*, 410.

ἀφ-είλετο, aor. of ἀφ-αιρέομαι, 9.

*ἀφ-ίκεο, aor. ind., 2nd sing. of

ἀφ-ικνέομαι, v. dep., *arrive, come*, 171, 332. [Tenses are formed from ἀφικ-.]

ἀφνειός, ὄν, adj., *wealthy*, 393; comp. -ότερος, 165 [ἄφενος = *wealth*, cf. Lat. *ops*, *cop-ia*, Curtius, p. 510; the ε is no part of the root].

Ἀχαιοί, ὦν, m., the chief tribe of the Greeks in Thessaly, Messene, Argos, and Ithaka, and name of the Greeks collectively, 90, 272, 286, 326, 394, 401.

ἄψ, adv., *back*, 276 [ἀπό].

+ ἄωτον, ου, n., *fleece*, or perhaps *rich, soft fleece* [ἄημι, as wool, which is fluffy and blows about, is the best: Peile, p. 153n].

βαίνω, f. βήσομαι. aor. ἔβην, v.n., *go*, 211; βῆ ῥ' ἔμην, *went forth*, 441. [Tenses are formed from βα-.]

*βάλε = ἔβαλε, 364.

βάλλω, v.a., *put, cast, shed*, 364 [= βαλ-ῖω].

βασιλεύς, ἑως, m., *king, chief*, 386 [βάσις, λαός].

*βασιλευέμεν = βασιλεύειν, 392.

βασιλεύω, v.n., *be a king*, 392, 401 [βασιλεύς].

*βασιλῆα = βασιλέα, 386.

*βεβήκει = ἔβεβήκει, 360.

βένθος, εος, n., *depth*, 53 [connected with βάθος by intermediate forms, βῆσσα (Dor. βᾶσσα) cf. πάθος, πένθος.]

*βῆ = ἔβη, 102, 441.

βίηφι(ν), adv., *by force*, 408 [orig. instrumental of βίη, *force*].

βίος, ου, m., *life*, 287; *livelihood, property*, 160, 377 [βίος].

βλάπτω, v.a., *hinder*, (with accusative of person, genitive of thing from which) 195 [root βλαβ-].

βλέφαρον, ου, n., *eye-lid*, 364 [an easier way of pronouncing βλεπφαρον, cf. βλέπω = *see*].

βοητός, ὅς, f., *out-cry*, 369 [βοάω].

βουλεύω, v.n., *take counsel, devise*, 443 [βουλή].

βουλή, ἥς, f., *counsel, advice*, 86.

βούλομαι, v. dep., *will*, 234.

βοῦς, βοός, m.f., *ox*, 8, 108 [cf. *bos*].

βριθός, εῖα, ὅ, adj., *weighty*, 100 [only as an epithet of ἔγχος].

βροτός, οὔ, m., *mortal*, 32, 66 [= *μορτός* (which could not be pronounced), cf. *morior, mors*].

βρώσις, ιος, f., *food*, 191 [rt. BPO-, cf. βορά].

Γ' = γε.

γαῖα, ἥς, f., *land*, 21, 59; *earth*, 54.

γαιή-οχος, ον, adj., *earth-girdling*; as an epithet of Poseidōn, the *earth-girdler*, 68 [γαῖα (γῆ), ἔχω].

γαμέομαι, v. mid., (of the woman) *marry*, 275; γαμέω, of the man.

γάμος, ου, m., *wedding-feast*, 226, 277; *wedlock*, 249

γάρ, conj., *for*, 7, 29, etc. [γε, ἄρ].

γε, enclitic particle, *at least, surely, truly*, but often untranslatable except by emphasis upon the word which it immediately follows, 10, 46, etc.

γείνομαι, v. dep., *bring forth*, 223 [root GEN of γίγνομαι, γένος, *genus*, γίγνο, *gens*, *genero*, etc.].

γενεή, ῆς, f., *race, lineage*, 222, 387, 407.

γενέσθαι, inf. aor. of γίγνομαι, 220, 379.

*γένετο, aor. ind. of γίγνομαι, 219.

*γενοίατο = γένοιντο, 266.

γέρων, οντος, m., *old man*, 188.

*γῆμ' = ἔγηνε, aor. of γαμέω, 36.

γῆρας, αος, n., *old age*, 218.

γί-γν-ομαι, f., γενήσομαι, aor. ἐγενόμην, v. mid., *am born*, 220; *be, happen, come to pass*, 219, 266, 379 [see under γείνομαι].

γι-γνώ-σκω, f., γνώσομαι, aor. ἔγνων, v.a., *learn*, 3, 411 [root GNO-, GNA-, cf. *nosco*, *nomen*, Eng., *name*, and *know*].

γλαυκ-ῶπις, ἴδος (acc. ιν, 156), adj., *with flashing eyes* (always of Athēnē), 44 etc. (or *with owl's eyes*, γλαύξ = owl, as many representations of Athene with owl's eyes have been dug up at Troy) [γλαυκός = *gleaming*].

γλαφυρός, ή, όν, adj., *hollow*, 15 [γλάφω = *carve*, cf. *glaber*, originally from same source as *scalpro*, σκόλοψ, Peile, p. 46].

*γνώμεναι = γνῶναι, aor. of γιγνώσκω, 411.

γόνος, ου, m., *origin*, 216.

γόνυ, ἄτος, n., *knee*, 267n, 400 [Lat. *genu*].

γόος, ου, m., *lamentation*, 242.

*γούνᾱσι = γόνασι, from γόνυ, 267, 400.

γουνός, οὔ, m., *knoll* [γονFός, cf. γόνυ].

*γραίη = γραῦς, 438.

γραῦς, γραῖς, f., *old woman*, 191.

*γρηῖ = γρᾱῖ.

γυῖον, ου, n., *limb*, 192.

γυνή, -αῖκός, f., *woman*, 332, 362; especially *wife*, 13, 433.

Δ' = δέ.

δαί, adv., *indeed*, (in questions) *pray*, 225.

δαιδάλεος, η, ον, adj., *wrought with art, well wrought*, 131 [reduplicated root ΔΑΔ, cf. Lat. *dolare*].

δαίεται, v. defective, *is torn*, 48; perf., *δεδαῖσθαι, *are sundered*, 23 [δα-γα-ω].

δαίνυμαί, v. mid., *feast*, 228, 369 [δαίς].

δαῖς, ἴδος, f., *torch*, 428 [δαίω = *kindle*].

δαῖς, δαιρός, f., *feast*, 26, 152, 225, 374 [root ΔΑ = *divide*].

δαιρός, οὔ, m., *carver*, 141 [root ΔΑ = *divide*].

δαΐ-φρων, ον, adj., *wise-hearted*, 48, 83, 180 [δαῖναι].

δακρύω (ῡ), ῡσω, v. n., *weep*, 336 [δάκρυ = *tear*].

ΔΑΜ-, root of δάμη, δάμνημι, etc., = *conquer*.

*δάμη = ἐδάμη, aor. pass. from root ΔΑΜ = *died*, 237.

δάμνημι, v. a., *tame, subdue*, 100.

Δᾶνᾶοί, ὦν, m., *Danai*, a by-name of the Greeks who fought against Troy, 350.

δατέομαι, v. dep., *distribute*, 112 [root ΔΑ = *divide*].

*δατεῦντο = ἐδατέοντο.

δέ, conj., *but, and*.

-δε, suffix denoting 'motion towards,' e.g. ὄνδε δόμενδε, *to his home*, 83.

*δεδαλαται = ἐδαινται, pf. of δαίεται.

*δέδμητο = ἐδέδμητο (δέμω), 426.

δεῖπνον, ον, n., *dinner*, being any chief meal in the day whenever taken, 124, 134 [cf. δάπτω, Lat. *dapes*].

δέμω, f. ὦ, pf. δέδμηκα, v. a., *build*.

δενδρής, εσσα, εν, adj., *wooded*, 51 [δένδρον = *tree*].

δεξιτερός, ή, ον, adj., *right*, 121.

δέσμα, ἄτος, n., *bond*, 204 [root ΔΕ = *bind*].

δεύομαι, v. dep., *miss, need* (with gen.), 254 [collat. form of δέω = *be wanting*].

δεύτατος, η, ον, superl. adj., *last*, 286.

δέχομαι, δέξομαι, v. dep., *receive, take*, 121.

δέομαι, v. mid., *tie on*, 96 [root ΔΕ = *bind*].

δή, adv., *indeed, truly*, emphasizing the word after which it stands, 16, 26, 32, 49, etc. [perhaps connected with *diam* = *iam*].

δή ποιν, *methinks*.

*δηθά, adv., *for a long time, long*, 49, 120 [= δήν, cf. δή, ήδη].

δήμος, ον, m., *country, territory*, 103, 237 [root ΔΕ = *bind*, as *town* from *tie*].

δήν, adv., *for a long time, long*, 281.

δηρόν, adv., *for a long time, long*, 203.

δία, fem. of διος.

διά, prep., with ACC., *through, on account of*; with GEN., *through, by means of* [cf. δύω].

§ δι-άκτορος, ου, m., *conductor* (Hermes), he acts as the guide of Priam, Odysseus (*Od.* 10), and the souls, (*Od.* 24). [Buttmann derives from *διαῤκω, collateral form of διῤκω, but it is best connected with δι-άγω.]

δια-ραίω, f. σω, v.a., *destroy utterly*, 251.

δι-δά-σκω, v.a., *teach*, 384 [reduplicated root ΔΑ=*teach*, cf. *disco* = *learn*, *doceo* = *teach*].

διδόντος, pres. part. gen. of δίδωμι, 390.

διδούσι, pres., 3rd pl., of δίδωμι, 313.

δί-δω-μι, f. δώσω, aor. ἔδωκα, v.a., *give*, 263, 313; *grant*, 390 [reduplicated root ΔΟ from which most of the tenses are formed, cf. *do*, *dator*].

δι-έπτατο, aor. of δι-έπταμαι.

δί-ζημαι, part., μένος, v. dep., *seek*, 261.

*δι-έπταμαι, v. mid., *speed*, 320 [collateral form of δια-πέτομαι, cf. *penna*].

Διός, gen. of Ζεύς, 10, 283, 390.

διος, δια, διον, adj., *splendid, lordly*, epithet of Odysseus (196, 396, 398), of Nestor (284), of Orestes (298); δια

θεάων (of Kalypso), *fairest of goddesses*, 14; δια γυναικῶν (of Penelope), 332 [cf. δῆλος, *deus, divus, dies*].

διχθά, adv., *in twain*, 43 [δίχα = *divis*].

δμῳή, ἥς, f., *hand-maid*, 147, 435 [root ΔΑΜ].

δμῳς, ὧς, m. *servant*, 398 [root ΔΑΜ].

δοκέω, v.n., *seem, appear*, 227, 336, 376.

δολό-μητις, ι, adj., *crafty*, (epithet of Aegisthus), 300 [δόλος = *craft*; μῆτις, cf. *metior*].

δόλος, ου, m., *craft, guile*, 296.

*δόμεναι = δοῦναι, 317.

δόμονδε, *to home*, 83 (see -δε).

δόμος, ου, m., *house, home*, 126, 380; of the women's apartment, 330 [δέμω = *build*].

δόρυ, ἄτος, n., *spear*, 256 [cf. δρῦς = *oak tree*].

Δουλίχιον, ου, n., *Dulichium*, a large island SE. from Ithaka, one of the Echinades, now joined on to the mainland, 246 [δολιχός = *long*].

δοῦναι, inf. aor. of δίδωμι.

*δοῦρε, dual of δόρυ, 256.

*δουρο-δέκη, ἥς, f., *spear-stand*, 128 [δόρυ, δέχομαι].

δύ', = δύο, 331.

δύναμαι, v. dep., *am able*, 78, 250; μέγα δυνάμενος, *very powerful*, 276.

- ***δυναμένοιο** = *δυναμένου*, 276.
δύο, card. adj., *two*, 256, 331.
+ **δύομαι**, v. dep., *set* (of the sun), 24.
δύσ-μορος, *ον*, adj., *hapless*, 49, [= *δυσ-μοιρος, μοῖρα*].
***δυσόμενος**, *η, ον*, aor. part. of *δύομαι*, -24.
δύ-στηνος, *ον*, adj., *hapless, ill-starred*, 55 [= *δυσ-στηνος*, cf. *στήναι*. The *σ* of *δυσ-* is omitted by the best mss. to avoid the concourse of consonants].
δῶ, n., *house*, 176, 392 [= *δῶμα*].
δῶκε(ν) = *ἔδωκε*, aor. of *δίδωμι*, 263.
δῶμα, *ατος*, n., *house, dwelling*, 51, 116, 228, 402 [*δέμω*].
δῶρον, *ον*, n., *gift*, 316 [root *δο*, cf. *δίδωμι*].
δῶσι, 2 aor. subj. third sing. of *δίδωμι*, 379.
ἑ, reflex. pron., *him-, her-self*, 321; enclitic, *her*, 434.
ἐάν, conj., *if* (with subj.) [*εἰ ἂν*, usually contracted in Epic language into *ἥν*].
***ἐβαν** = *ἐβησαν*, 211.
ἐβην, aor. ind. of *βαίνω*.
***ἐβόλοντο** = *ἐβούλοντο*, 234.
ἐγγύθι, adv., *near, nigh*, 120 [= *ἐγγυς* akin to *ἄγχι*].
ἐγείνατο, aor. of *γείνομαι*, 223.
ἐγνων, aor. of *γι-γνώ-σκω*, 3.
ἔγχος, *εος*, n. *spear* (plur. *ἔγχε(α)* 129), 99, 104 [akin to *ἄκη, ἄκος*].
ἐγώ, *έμοῦ*, pers. pron., *I, me* (in oblique cases).
ἐγω-γε, *I for my part*.
ἐγών, = *ἐγώ* (before vowels), 88, 212.
ἐδέξατο, aor. of *δέχομαι*, 121.
ἐδήσατο, aor. of *δέομαι*, 96.
ἐδητύς, *ύος*, f. *food*, 150 [*ἔδω*].
ἔδνα, *ων*, n. pl., *bridal gifts*, (to the bride's parents from the suitor), 278. In Homer as a rule the bride's dowry is *φέρνη*, the *ἔδνα* being given by her suitor. [Cf. *ἀνδάνω, ἡδύς*].
ἔδω, v.a., *eat, devour*, 160, 250, 375 [*ἔδο*].
ἔδωκε, 1 aor. of *δίδωμι*, 67.
§ * **ἔεδνα**, *ων*, n., see *ἔδνα*.
***ἔεικοσά-βοιος**, *ον*, adj., *worth 20 oxen*, 431 [*εἴκοσι, βοῦς*].
***ἔείκοσι(ν)**, card. adj., *twenty*, 280 [= *ἐφικοσι*].
***ἔέλδομαι**, v. dep., *wish, seek*, 409 [= *ἑλδομαι*, cf. *velle*, Eng. *will*].
(**ἔζω**), aor. *ἔισα*, v.a., *make to sit*, 130; mid., *sit*, 145, 437 [root *ἑΔ-*, Lat. *sedeo, sedes*].
***ἐθέλῃσι(ν)** = *ἐθέλῃ*, 349 [*ἐθέλω*].
ἐθέλω, v.n., *will, determine*.
εἰ, conj., *if*, with indic., 207, 237; with opt., 163; without a verb, 82: *εἴπερ*, with

subj., 167, 188 : εἰ γάρ, *if but* (with opt.), 255 : εἰ δ' ἄγε, *come now*, 271 [orig. *jai*, then *jai*].

*εἵατο = ἦντο, impf. of ἦμαι, *sit*, 326.

εἷδαρ, ατος, n., *food, dainties*, 141 [= ἔδφαρ, cf. ἔδω, Lat. *edo*].

εἶδομαι, v. mid., *resemble*, 105 [cf. εἶδος = *appearance*, Lat. *video*].

εἰλάπινη, ης, f., *banquet*, 226 [*ἔλπω*, *volup*].

εἰλίπους, ποδος, adj., *with shambling gait*, 92 [εἰλω = *roll*, ποὺς = *foot*].

εἰλόμην, aor. of αἰρέομαι, 99.

εἰμί, v.n., *am* (= Lat. *sum*), 15, etc. [root AS, ES, cf. Lat. (e)*sum*, *esse*].

εἶμι, v.n., *go* [= Lat. *ibo*], 356, 442 [root I-, Lat. *ire*, *iter*; and causal ἔημι].

*εἶν = ἐν (*metri causa*), 162.

εἶπ-, see εἶπον, 86, 96, etc. [root Fεπ-, cf. ἔπος].

εἰπέ, imperat. of εἶπον, 10.

εἶ-περ, see εἰ.

*εἶπησι = εἶπη, 282.

εἶπον, aor. of obsolete ἔπω, *said, spake*, paradigm, εἶπον, εἰπέ, εἶπω, εἶποιμι, εἰπεῖν, εἰπών [= ἔFπον].

*εἶρεο, imper. of εἶρομαι, *ask*, 284.

*εἶρηαι, second sing. subj. of εἶρομαι, 188.

εἷς, μία, ἓν, card. adj., *one*, 377 [cf. *unus*, Engl. *one*].

εἰς (ἐς), prep. with ACC., *to, into*, 18, 85, 90, etc.; *as regards*, 411 [= ἐνς, so εἰμί, ἔσμι, τίθεντι, τίθεῖσι].

*εἷς (enclitic), second pers. sing. of εἰμί, 170.

*εἶσ-ιδον, 2 aor., *beheld*, 118.

εἶσε(ν), aor. of ἔζω, 130.

εἰσ-έρχομαι, v. dep., *come into, enter*, 144; *go to*, 88.

ἐκ (ἐξ), prep. with GEN., *out of, from*, 40, 74, etc.; *sprung from, issuing from*, 33, 220, etc.; ἐκ τοῦ δῆ, *from that very time*, 74, 212; ἐξ ἀρχῆς, *from of old*, 188.

ἕκαστος, η, ον, adj., *each*, 349.

ἐκάτερθε, adv., *on either side*, 335.

ἐκατόμ-βη, ης, f., *hecatomb, a sacrifice originally of a hundred oxen, but then one of any considerable number of animals*, 25.

ἐκ-δύνω, v.a., *take off*, 437.

ἐκεῖ-θεν, adv., *thence* [ἐκεῖ = *there*, -θεν = *from*].

ἐκεῖνος, η, ο, adj., *that*.

ἐκεῖ-σε, adv., *thither* [-σε = *to*].

ἐκτᾶ, aor. of κτείνω, 300.

ἐκταν(ε), aor. of κτείνω, 30, 36, 299; cf. 108.

*ἐκτοθεν, prep. with GEN., *apart from*, 132 [Epic for ἔξωθεν].

ελαφρότερος, η, ον, comp. adj.,
swifter, 164 [cf. ελαχύς =
slight, levis].

*ἐλε, aor. ind. of αἰρέω, 121.

*ἐλέαιρον, impf. of

ἐλεαίρω, v.a., *pity*, 19 [ἐλεος =
pity].

ἐλεύσεσθαι, fut. inf. of ἔρχομαι,
 168.

ἐλθ-, see ἔρχομαι, 284.

*ἐλθησι = ἔλθῃ, 77.

ἐλιξ, ἰκος, adj., *sleek, glossy*, 92;
 the old translation was
 either (a) *with crumpled*
horns, or (b) *with rolling*
gait (connected with εἰλέω)
 [= σέλιξ, cf. σέλας].

*ἐλλαβε = ἔλαβε, 298.

Ελλάς, ἄδος, f., *Hellas*, strictly
 a district in Thessaly, but
 here including all Greece
 out of Peloponnese, 344.

ἐλών, οὔσα, ὄν, 2 aor. part. of
 αἰρέω, 318.

*ἐμ-βαλε = ἐν-έβαλε, 438.

ἐμ-βάλλω, v.a., *put into*, 438.

ἐμέ, acc. of ἐγώ.

*ἐμεναι = εἶναι, 385.

*ἐμεῦ = ἐμοῦ, g. of ἐγώ, 313.

*ἐμικτο, aor. mid., third sing.,
 of μίγνυμι, *have intercourse*,
 433.

ἐμισγόμεθ', impf. of μίσγομαι,
 209.

*ἐμμεναι = εἶναι, 33, etc.

ἐμός, ἡ, ὄν, adj., *my, mine*, 64,
 67, 248.

*ἐμπάξω = ἐμπάξου, imperative
 of

ἐμ-πάζομαι, v. dep., *regard*, 415;
 usually with negative ex-
 cept in imperative as, 271,
 305, (with gen.), [perhaps
 cf. ἐμπαιος = *practised*].

ἐμ-φύομαι, v. mid. (with act.
 aor. ἐν ἐφυν), *grow in, hold*
fast; with tmesis, ὁδαξ ἐν
 χεῖλεσι φύντες, 381.

ἐν, ἐνί, prep. with DAT., *in*, 15,
 27, 50, 89, 110; *on*, 4, 108;
among, 95, 114; *at*, 62;
adv., therein, 51.

ἐνα-λίγκιος, ον, adj., *like*, 371
 [cf. Germ. *ähn-lich*].

ἐνθα, adv., *then, thereupon*, 11,
 18, 26, etc.; conj., *where*,
 128; *whither*, 210 [ἐν].

ἐνθάδε, adv., *hither*, 173 [ἐνθα].

*ἐν-θετο = ἐν-έθετο, aor. mid. of
 ἐν-τίθημι, 361.

ἐνί. See ἐν.

ἐνιαυτός, οὔ, m., *year*, 16n, 288
 [cf. ἐνος, Lat. *senex*].

*ἐν-νέπω, v.a., *declare*, 1 (= ἐν-
 σέπω, epic form of ἐνέπω),
 [cf. ἔπος, *inquam*].

ἐν-. See εἰς, 377.

ἐνόησα, aor. of νοέω, 257.

ἐνοσί-χθων, ὄνος, m., *earth-*
shaker, a bye-name of
 Poseidon, 74 [obsolete
 ἐνόθω = *shake*].

ἐν-τίθημι, aor. ἐθηκε, v.a., *put*
in, inspire (with tmesis),
 320, 321; mid. *lay up*,
 361.

ἔντο, aor. third plural. See ἐξ-
λημι, 150.

ἐντοσθεν, adv., *within*, 126, 380.

ἐντρέπομαι, v. dep., *reck*, 60
[τρέπ- = *turn*].

ἐξ. See ἐκ.

ἐξείης, adv., *in a row*, 145 [gen.
of *ἐξείη, collat. form of
ἐξίς].

ἐξ-εἶμι, v.n., *go out*, 374.

*ἐξ-ερέηται, subj. of ἐξ-ερέομαι.

ἐξ-ερέομαι, v. mid., *inquire, ask
about*, 415.

ἐξ-ιέναι, inf. of ἐξ-εἶμι, 374.

ἐξ-ιήμι, v.a., *send forth*; mid.,
remove (from oneself), 150.

ἔοικα, (pf. with pres. signif.),
v.n., *am like*, 208, 411;
impers., *it is proper*, 278
[root 'IK-, = *look, seem*; cf.
εἰκών].

ἐοικώς, *ὦτα, ὅς*, part., *fitting, due*,
46.

*ἐόντ-, part., of εἶμι, 22, 263,
289.

*ἐός, ἡ, ὄν, adj., *his*, 216, 218
[= ὅς].

*ἐοῦσαν, acc. fem. of ὢν, οὔσα,
ὄν.

ἐπ'. See ἐπί.

†ἐπ-αλαστέω, ἡσώ, v.n., *be an-
gry*, 252.

ἐπεί, adv. (of time), *when*, 2,
etc. [ἐπί, *γει*, the middle *j*
accounts for the word being
often a spondee].

ἐπ-ειγόμενος, *η, ον*, part., *pressed,
hurried*, 309.

ἐπειτα, adv., *then, thereupon*,
44, etc.; *at the time*, 106;
in questions (logical), *then*,
65 [ἐπί, *εἶτα*].

ἐπ-εκλώσαντο, aor. mid. of ἐπι-
κλώθω.

ἐπ-ελθ-, 2 aor. of ἐπ-έρχομαι, 188,
422.

ἐπερσε, aor. of πέρθω, 2.

*ἐπ-έρυσσε, aor., with doubled
σ, of

ἐπ-ερύω, v.a., *draw to*, 441.

ἐπ-έρχομαι, aor. ἐπ-ἦλθον, v.
dep., *go to*, 188; *come on*,
422, 423.

ἐπ-εστέψαντο, aor. of ἐπι-
στέφομαι.

ἐπ-ετείλατο, aor. of ἐπι-τέλ-
λομαι, 327.

ἐπ-έχευε, aor. of ἐπι-χέω, 136.

ἐπ-ἦλθε, aor. of ἐπ-έρχομαι,
423.

ἐπ-ήν, conj., *when, as soon as*
(with subj.), 293 [ἐπεj- ἦν
= ἐπεὶ ἄν].

ἐπί, prep., with ACC., *on to*,
149, 311; *extending over*,
over, 97, 98, 146, 183, 299;
with GEN., *upon*, 162, 260;
off, 185; *with*, 278; with
DAT., *upon*, 196, 211, 218,
311; *at, on*, 103, 104.

ἐπι-βάλλω, v.a., *cast upon* (with
tmesis), 364.

ἐπι-βοάω, v.a., *call upon*, 378.

*ἐπι-βώσομαι, f. of ἐπιβοάω.

- ἐπι-δήμιος, *ον*, adj., *at home, among his people*, 194, 223.
- ἐπι-θείς, 2 aor. part. of ἐπι-τίθημι, 140.
- ἐπι-κλείω, v.a., *praise, value*, 351 [κλέος].
- ἐπι-κλώθομαι, v. mid., *spin* (but always of deities), *to decree*, 17 [cf. κλώθες = *the spinners*, i.e., *the Fates*].
- ἐπι-κρατέω, v.a., *hold sway*, 245.
- ἐπι-λήθω, v.a., *cause to forget*; mid. f., -λήσεται, *forget*, 57 [root ΛΑΘ of λανθάνω].
- ἐπι-μάρτυρος, *ου*, m., *witness* (always of gods), 273.
- ἐπί-μεινον, aor. imp. of
- ἐπι-μένω, v.n., *wait*, 309 (only in form -μεινον).
- ἐπι-μιμνήσκομαι, only in aor. mid. and pass., v. dep., *remember* [root MNA- of μνήμη = *memory*].
- ἐπι-μνησθείς, εἶσα, ἐν, aor. pass. part. of ἐπι-μιμνήσκομαι, 31.
- ἐπι-στέφομαι (only in aorist), v. dep., *fill to the brim*, 148.
- † ἐπί-στροφος, *ον*, adj., *conversant with*, 177 [στρέφω].
- * ἐπι-τανύω, v.a., *push home*, 442 = ἐπι-τείνω.
- ἐπι-τέλλομαι, aor. -τέειλαμην, v. mid., *impose*, 327.
- ἐπι-τίθημι, -θήσω, -έθηκα, -τέθεικα, v.a., *set upon, put upon*, 140.
- ἐπι-τολμάω, v.n., *'take courage*, 353 [root ΤΛΑ-].
- ἐπι-χέω, aor., ἐπ-έχευα, v.a., *pour over*, 136 [XEF].
- ἐπι-χθόνιος, *ον*, adj., *upon the earth, earthly*, 167 [ἐπί, χθών].
- ἐπλετο, aor. of πέλομαι, 225.
- ἐπ-όλχομαι, v. dep., *go to, approach*, 324; *ply, attend to*, 358.
- ἐπομαι, v. mid., *follow, attend*, 278, 331 [root ΣΕΠ, sequor].
- ἔπος, εος, n., *word*, 31, 64, etc. [See εἶπ-].
- ἐπ-οτρύνω, v.a., *urge on*, 89.
- ἐπ-ώχετο, impf. mid., of ἐποίχομαι.
- § ἔρανος, *ου*, m., *a meal to which each contributed his share, picnic*, 227.
- ἔργον, *ου*, n., *duty*, 358; usually plural, *deeds*, 379; *feats*, 338; *duties*, 356 [= *Ἐργον* Eng. *irk*].
- ἔρδω, f., ἔρξω, v.a., *do, accomplish*, 293.
- ἑρείνω, v.a., *ask*, 220.
- ἑρέσθαι, aor. inf., ἔρομαι.
- ἑρέτης, *ου*, m., *oarsman*, 280 [ἑρέσσω = *row*, Lat. *ratio, remus*].
- * ἐριδαινέμεν = ἐρέδαινεῖν, 79.
- ἐριδαίνω, v.n., *wrangle, quarrel*, 79 [ἐρις (ἐριδος), *strife*].

ἐρί-ηρος, ον, adj., *loyal*, 346
[ἐρι-, inseparable prefix,
like ἀρι-, used to strengthen
a word, root ἀρ- = *fit*].

ἔρκος, εος, n., *fence*, 64 (the
teeth resembling the stakes
of a palisade) [ἐργω].

*Ἑρμείας, -εῖας, m., *Hermes*,
son of Maia, messenger of
the gods, excelling in craft,
the giver of luck.

ἐρξης, aor. subj. of ἔρδω.

ἐρομαι, v. dep., *question*, 135,
405.

*ἔρος, ου, m., *love, desire*, 150
(poetical form of ἔρως).

ἐρπύζω, v.n., *creep, crawl*, 193;
cf. ἔρπω, *serpo*.

ἐρρύσατο, aor. of ῥύομαι.

† ἐρῡκανάω, v.a., *keep back, hold
by force*, 199.

*ἐρυκανόωσ(ι) = ἐρυκανάουσι, 199.

*ἔρῡκε, imperf. of

ἐρῡ'κω, v.a., *keep, detain*, 14
[connected with ἐρύω].

*ἔρχεο = ἔρχου.

ἔρχεσθ' = ἔρχεσθαι.

ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλή-
λυθα, v. dep., *come*.

*ἔρχομένοιο = ἐρχομένου, 408.

ἐς = eis.

*ἔσαν = ἦσαν, 12, 126.

ἐσ-ελεύσομαι, fut. of εἰσ-έρχομαι.

ἐσ-ἦλθον, aor. of εἰσ-έρχομαι, 144.

ἐσθής, ἦτος, f., *raiment, dress*,
165 [connected with ἐννυμι,
ἐσθην, Lat. *vestis*].

ἐσθλός, ἡ, ον, adj., *good, ex-
cellent*, 95, 115 [connected
with εἰμι, ἐστί, εὔ (rt. es),
Curt., 375, 6].

*ἔσκε, iterative of εἰμι.

ἔσομ(αι), fut. of εἰμι, 397.

ἔσπερος, ου, m., *evening*, 422
[cf. *Vesper*; perhaps from
root VAS = *cover*].

ἔσπετο, aor. of ἔπομαι, 125.

*ἔσσεται = ἔσται, 40, 204.

*ἔσσι, second pers. sing. of
εἰμι, 302.

ἔστηκε, ἔστησε, pf. and 1 aor. of
ἵστημι, 185, 127.

ἔστω, ἔστων, imper. of εἰμι, 370.

ἔσχατος, η, ον, *furthest*, 23
[perhaps = ἔξατος from ἐκ].

ἐταῖρος, ου, m., *comrade, com-
panion*, 5 [σφε, cf. *suetus*,
ἔτης = *kinsman*].

*ἔταρος, ου, m., *comrade, com-
panion*, 6, 182, 237 [poet.
form of ἐταῖρος].

*ἐτάνυσσε(ν), aor. of τανύω,
138, see ἐπι-τανύω, παρα-
τανύω.

ἑτέρως, adv., *otherwise*, 234
[ἕτερος = *other*, cf. Lat.
alter, Eng. *either*].

ἔτετμε(ν), defect. aor., *came
upon, overtook*, 218 [τέμνω].

ἐτήτυμος, ον, adj., *true*, 174
[lengthened from ἔτυμος =
true].

ἔτι, adv., *still, even yet*, 197,
232, 404; μηδ' ἔτι, *and
no longer*, 289 [cf. Lat.
et, etiam].

ἐτοῖμος, η, ον, adj., *ready, prepared*, 149 [perhaps connected with ἔτυμος].

ἔτος, εος, n., *the year* (of 365 days), 16n [cf. Lat. *vetus*].

εὖ, adv., *well, for certain*, 174 ;
εὖ εἰπεῖν, *speak well of*, 302
[neut. of εὖς].

εὐνή, ἥς, f., *bed, couch*, 427,
433 [connected with εὐδω].

εὖ-ξοος, ον, adj., *well-polished*,
128 [ξέω = *polish*].

Εὐ-πείθης, εος, m., *Eupeithes*
the father of Antinoüs,
383.

εὖ-πλόκαμος, ον, adj., *fair-*
haired, with beauteous hair,
with well-trimmed hair, 86
[πλέκω].

*εὐρέϊη = εὐρεία from εὐρύς, 62.

εὐρίσκω, εὐρήσω, εὕρον, εὕρηκα,
v.a., *find*, 106 [root 'ETP-
from which the tenses are
formed].

Εὐρύ-κλεια, ης, f., *Eurykleia*, a
servant bought by Laertes,
who attended upon Tele-
machus, 429.

Εὐρύ-μαχος, ον, m., *Eurymachus*,
one of Penelope's suitors,
399, 413.

εὐρύς, εἶα, ὕ, adj., *wide, broad*,
an epithet of Troy, 62 ;
heaven, 67 ; the sea, 197 ;
renown, 344.

εὖ-σκοπος, ον, adj., *keen-sighted*,
38. always in Homer of
Hermes, except once of
Artemis [σκοπέω].

εὕτ(ε), conj., *when*, 192 [ἵστε, ὅτε]
εὐχετάομαι, v. dep., *declare*,
pretend, 172.

εὐχομαι, v. dep., *claim, declare*,
180, 187, 406.

ἐφ' = ἐπὶ, 97.

ἐφαθ' = ἔφατο.

ἐφαντ' = ἔφαντο.

ἐφ-είη, aor. opt. of ἐφίημι, 254.

*ἐφ-εστάμεν = ἐφ-εστάναι, pf. inf.
of ἐφίστημι.

ἐφ-ίημι, -ήσω, -ήκα, -εἶκα, v.a.,
lay upon.

ἐφ-ίστημι, ἐπι-στήσω, ἐπ-έστησα,
ἐφ-έστηκα, v.a., *place upon* ;
mid. and intransitive
tenses, *stand upon*.

ἐφ-ορμάομαι, v. mid., *urge*, 275.

Εφϋ'ρη, ης, f., *Ephyrē*, a town
probably in Thesprotis,
259. Homer mentions 3
other towns of this name.

*ἔχε, impf. of ἔχω, 104.

ἔχευαν, aor. of χέω, 146.

*ἔχησι = ἔχῃ, 95, 204.

ἔχω, ἔξω (σχήσω), ἔσχω, ἔσχηκα,
v.a., *have*, a word of wide
usage, *suffer*, 34 ; *hold up*,
support, 53 ; ἀμφὶς ἔ., *keep*
apart, 54 ; *hold, occupy*,
67, 198 ; *hold* (in the
hand), 104, 256 ; *enjoy*,
95, 117 ; *confine*, 204 ; ὕβρις
ἔ., *be insolent*, 368.

ἔωκει, plup. of εἶκα, *was like*,
411.

*ἔών, ἐούσα, ἐόν, pres. part. of
εἶμι, 202, 257.

- Ζάκυνθος, ου, m. and f., *Zakynthus*, an island off the west coast of Peloponnese, now *Zante*, 246.
- Ζεύς, voc. Ζεῦ, g. Δίος or Ζηνός, m., *Zeus*, 62, 63, 379.
- Ζηνός, gen. of Ζεύς, 27.
- ζῶς, ἡ, ὄν, adj., *living, alive*, 197 [perhaps akin to *vivo*].
- ἡ, from ὅ, ἡ, τό, used as a personal pronoun, *she*, 125.
- ἡ, from ὅς, ἡ, ὅ, 191.
- ἡ, conj., *or*, 162; after comparatives, *than*, 165; ἡ... ἡέ, *whether...or*, 268.
- ἡ, adv., *truly*, strengthened ἡ δῆ, 253; ἡ τοι, 155, 267.
- ἡβάω, ἥσω, v.n., *come to man's estate*, 41.
- ἡγαγον, redupl. aor. of ἄγω.
- ἡγεῖθ' = ἡγεῖτο.
- ἡγέομαι, v. dep., *lead the way*, 125 [ἄγω].
- ἡγήτωρ, ὀρος, m., *leader, chieftain*, 105 [ἡγέομαι].
- ἡδέ, conj., *and*, 12, 13, etc.; answering to ἡμέν, 97. ἡδ(ε), from ὅδε, *yon*, 185.
- ἡδη, adv., *now*, 303.
- ἡδύς, εἶα, ὕ, adj., *sweet* (epithet of sleep), 364 [root σFαδ, cf. *suavis*].
- ἡέ, conj., *or*, 226, 238; ἡέ...ἡ, *whether...or*, 175, 408.
- ἡεῖδε, impf. of ἀεῖδω.
- Ἡέλιος, ου, m., *Helios*, the sun-god, son of Hyperion and Thea. The isle of Thrinacia (Sicily) was sacred to him, and there his daughters Phaethousa and Lampetiê fed his oxen, which Odysseus' comrades slew, and suffered therefore [according to Curtius = αὐ(σ)ελίος, ἀέλιος. Cf. Latin *Aurelius*; the *Aurelii* claimed to be descended from the sun].
- *ἦεν = ἦν.
- ἡλακάτη, ης, f., *distaff*, 357.
- ἡμαθόεις, εσσα, εν, adj., *sandy*, 93 [ἄμαθος = *sand*].
- ἡμαρ, ἄτος, n., *day*, 9 [cf. ἡμέρα].
- ἡμεῖς(ο), impf. of ἀμείβομαι, 44.
- ἡμεῖς, pl. of ἐγώ, *we*, 37.
- ἡμέν, correlative to ἡδέ (q.v.), 97.
- ἡμαι, v. dep. (pf. with pres. signif.), *sit*, 108.
- ἡμέτερος, η, ου, adj., *our*, 45, 176, 258, 397.
- *ἡμέων = ἡμῶν, 33.
- ἡμῖν, dat. pl. of ἐγώ, 10, 166.
- ἦν, possessive pron., from ὅς, ἡ, ὄν, *his*, 5, 21.
- ἦν, conj., *if*, 94, *whether*, 282. See εἰάν.
- ἦν, impf. of εἰμί, *was*, 177.
- ἡπειρος, ου, f., *mainland, land* (as opposite to sea), 162 [= ἄ(neg.)-πείρος, sc. γῆ].
- ἦρατ(ο), aor. of ἄρνημαι, 240.

- ἤρῃσαντο, aor. of ἀράομαι, 366.
 ἤρχον, ἤρχόμεν, from ἄρχω, 28, 367.
 ἥρως, ὠος, m., *hero*, 101, 189, 272 [cf. *vir*].
 ἦς, ἦσι, gen. sing. and dat. pl., of ὅς, ἡ, ὅν, *his*, 41, 59, 322.
 ἦσαν, third pl. of ἦν, 27.
 ἦσθιον. See κατ-εσθίω, 9.
 ἦστο, plpf. third sing. of ἥμαι, *was sitting*, 114.
 ἦτοι. See ἦ.
 ἦτορ, n., *heart* (only once in Homer as a part of the body), 48, 60, 316.
 ἦϋδα, impf. of αὐδάω, 213, etc.
 ἦῶθεν, adv., *at dawn*, Lat. *cras mane*, 372 [ἥως, *dawn*].
 θάλαμος, ου, m., *room, chamber*, 436.
 θάλασσα, ης, f., *sea*, 12, 50, 52.
 θαλπωρή, ης, f., *comfort*, 167.
 θάμα, adv., *often, again and again*, 143, 209.
 θαμβέω, ἤσω, v.n., *am astonished, marvel*, 323, 360.
 θαν-, aor. stem of θνήσκω, 59, 396.
 θαρσάλέως, adv., *boldly, with good courage*, 382.
 θάρσος, εος, n., *courage*, 321.
 θαυμάζω, -άσω, v.a., *wonder at*, 382.
 θέλγω, v.a., *woo, soothe*, 57.
 θελκτήριον, ου, n., *that which soothes, a delight*, 337.
 *θείω = θῶ, aor. subj. of τίθημι, 89.
 θέλη, aor. opt. of τίθημι, 116.
 θεῖος, η, ου, adj., *god-like, divine*, of Odysseus, 65; of the bard, 336.
 θεά, ᾶς, f., *goddess*, of the muse, 10; Calypso, 13, 51; Athene, 44.
 θεο-ειδής, ἐς, adj., *like unto a god*, 113.
 θεο-προπλή, ης, f., *divination*, 415 [θεοπρόπος].
 θεο-πρόπος, ου, m., *a seer*, 416 [θεός, πρέπω].
 θεός, οὔ, m., *god*, especially in pl., *the (Olympian) gods*, 17, 19, 28, 32, etc.; feminine, *a deity* (of Athene), 420 [perhaps conn. with root *thes* = *pray*. Cf. *festus*, Curtius Gk. Etym., p. 471, and Peile, p. 37; not connected with *deus*].
 θεράπων, οντος, m., *attendant, esquire*, 109 (in Homer implying free and honourable service).
 θέσπις, acc., -ιν, adj., *god-like, glorious*, 328 [θεός, εἰπεῖν].
 *θέτο = ἔθετο, aor. mid. of τίθημι, 132.
 *θῆκα = ἔθηκα, 1 aor. act. of τίθημι, 153, 223, 321.

θνητός, ἡ (no neuter), adj., *mortal*, 219 [rt. ΘΑΝ. cf. ἔθανον, θάνατος].

θοός, ἡ, ὄν, adj., *swift*, 260.

Θόωσα, ἡς, f., *Thoösa*, a nymph, d. of Phorkys, mother of Polyphemus, 71.

+ θρήνυς, υς, m., *foot-stool*, 131 [*θράω = *set*, cf. θρόνος].

θρόνος, ου, m., a *stool*, high, often adorned with gold and silver, and perhaps covered with rugs, without a back, 130, 145.

θυγάτηρ, τρός, f., *daughter*, 10, 52, 55 [cf. Eng. *daughter*].

θυμός, οὔ, m., *heart, will, inclination*, 4, 29, 107, 200, 275, 294, 320, 323, 353, 361 [θύω, Indo.-Eur. root DHU = *move quickly*; conn. with Lat. *fumus*, Eng. *dust*, Peile 137, 204, 358].

θύραι, ὦν, f., *door, doors*, 107, 120, 255, 437 [Lat. *foris*].

+ ἱάλλω, v.a., *send, stretch eagerly*, 149 [used as causal of ἄλλομαι = *leap*].

*ἰδοῖατο = ἴδουντο.

*ἴδον = εἶδον.

*ἰδυῖα = εἰδυῖα, *knowing*.

ἰέμενος, η, ου, *desirous* (participle of ἵεμαι (ἱημι) = *send*).

ἱερός, ἡ, ὄν, adj., *sacred*, 2, 61 [the orig. sense is *mighty, strong, fresh*, that of *sacred* secondary].

*Ἰθάκη, ἡς, f., *Ithaca*, a small isle off the coast of Epirus, the home of Odysseus, rocky, and fruitful in corn and vines, 18, 57, 247, 386, 395, 401, 404.

*Ἰθάκην-δε, adv., *to Ithaca*.

*ἰθύς, εἶα, ὅ, adj., *straight, direct*, 119 [= εὐθύς].

ἰκάνω, v.n., *come*, 409 [cf. ἰκ-νέομαι].

*Ἰκάριος, ου, m., *Ikarion*, a Lakedaemonian, father of Penelope, 329.

ἰκέσθαι, aor. inf. of ἰκνέομαι.

ἰκνέομαι, ἵξομαι, ἵκομην, v. dep., *come, arrive*, 21, 173 [rt. 'IK-].

*Ἴλος, ου, m., *Ilus*, grandson of Jason and Medea, 259.

ἱμάς, άντος, m., *thong*, 442.

*ἵμεν = ἰέναι, from εἶμι. 441.

ἰμείρομαι, v. dep., *long for* (with gen.), 41; *long* (with inf.), 59.

ἱμερόεις, εσσα, εν, adj., *lovely*, 421.

ἵνα, conj., *in order that, that*, 95, 135, 157.

ἰός, οὔ, m., *arrow*, 262.

ἰοῦσα, fem. of ἰών, *going*, 356.

ἱρά, ὦν, n., *sacrifices*, 66 [= ἱερά, from ἱερόν].

*ἵσαν, impf. third pl. of εἶμι, *visited*, 176.

ἰσό-θεος, ου, adj., *god-like*, 324.

ἴσα, adv., *equally*, 432.

ἵσταμαι, v. mid., *stand*, 129 ;
pf., ἕστηκεν, *stands*, 185
[root STA-, from which
most of the tenses are
formed ; cf. Lat. *sto*].

ἵστός, οὐ, m., *the web* (of the
loom), 357 [root STA =
stand].

ἵτω, imp. third sing. of εἶμι,
276.

ἰών, ἰούσα, ἰόν, part. of εἶμι.

Κ' = κε.

καθ' = κατά.

καθ-έζομαι, v. dep., *sit down*.
372.

καθ-εζώμεσθα = καθ-εζώμεθα.

καθ-έκετο, aor. of

καθ-ικνέομαι, f., -ίξομαι, aor.,
-ἱκόμην, v. dep., *come upon*,
342.

καί, conj., *and*, 19, etc. ; adv.,
even, also, 10, 58, etc.

*κακ-κείων, ούσα, ον, part. of
κατα-κείω.

κακός, ἢ, ὄν, adj., *bad, evil*, 166,
392, 411 ; superl., κάκιστος,
η, ον, *worst* ; subst. plural,
κακά, ὦν, n., *evils*, 33,
234.

καλέω, -έσω, ἐκάλεσα, v.a., *call*,
summon, 90, 272, 416 [cf.
Lat. *clamo*, Eng. *call*].

*κάλ-λιπον = κατ-έλιπον, 243.

καλός, ἢ, ὄν, adj., *beautiful*, 96,
137, 208 ; *pleasant*, 370 ;
neut. used as adv., 155.

καλύπτω, ψω, v.a., *cover*, 443
[cf. oc-cul-tus].

Καλυψώ, οὐς, f., *Calypso*, a god-
dess on whose isle of Ogygia
Odysseus had been cast
and who detained him long
against his will, 14.

κάματος, ου, m., *weariness*, 192
[κάμνω].

κάνεον, ου, n., *basket*, 147 [*cani-*
strum].

καπνός, οὐ, m., *smoke*, 58 [cf.
varour].

*κάρη κομόωντες, adj., *long-*
haired, always in Homer
an epithet of the Achaeans,
who only cut their hair in
token of grief, mourning, or
by reason of a vow to a
river god, whereas slaves
and Asiatics were shorn,
90.

κάρηνον, ου, n., *height*, 102
[κάρα = *head*, cf. Lat. *cere-*
brum].

κατά, prep. with ACC., *along*,
through, 116, 148, 228, 247,
375 ; met., *in*, 4, 29, 294 ;
with GEN., *down from*,
102.

κατα-βαίνω, -βήσομαι, -έβην,
v.n., *go down*, 330.

κατα-κείω, v. desid., *wish to*
lie down, 424.

κατα-κτείνω, v.a., *kill right out*,
75.

κατα-λαμβάνω, -λήψομαι, -έλαβον,
v.a., *seize* (tnesis), 192.

κατα-λέγω, v.a., *recount, tell*, 169, 206.

κατα-λείπω, v.a., *leave, bequeath*, 242.

*κατ-εβησόμην, aor. of καταβαίνω, 330.

κατ-ελεύσομαι, fut. of καταέρχομαι, 303.

κατ-ερύκω (ῡ), v.a., *hold back, restrain*, 55, 197, 315.

κατ-έρχομαι, -ελεύσομαι, v. dep., *go down*, 303; *put in* (to shore), 182.

κατ-εσθίω, v.a., *eat up, devour*, 8, 9 (tmesis).

κατ-ήλῡθον = κατ-ήλθον, aor. of καταέρχομαι, 182.

κε, κεν = *an*, 86, 158, 205. (Goodwin, § 207 *sqq.*) [Pronom. root κα-].

κεδνός, ἡ, *όν*, adj., *trusty, good*, 432; *κεδνά ἰδυῖα*, *true of heart, loyal*, 428.

κεῖ-θεν, adv., *thence*, 285.

κεῖμαι, v. dep., *lie*, 267; esp., *lie (low in death)*, 46, 162 [cf. Lat., *quies, civis*, Curt., p. 145].

κέμην(α), from κεῖμαι.

κειμήλιον, *ον*, n., *keepsake*, 312 [κεῖμαι].

κεῖνος, *η, ο*, pron., *that, he*, at 46 of Aegisthus, but in every other passage (163, 177, 199, 209, 212) of Odysseus.

κείρω, v.a., *ravage*, 378 [cf. Lat. *curtus, culter*].

κεῖσε, adv., *thither*, 260 [cf. *κεῖ-νος, κεῖ-θεν* : -σε = *to*].

κέλευθος, *ου*, f., *way, journey*, 195 [cf. *ἀκόλουθος*, Lat. *callis*].

κελεύω, *σω*, v.a., *order*, 357 [cf. *κέλομαι, καλέω*].

κεφαλή, *ῆς*, f., *head*, 157, 208; met. 343 [root *καπ-* cf. *caput, capillus*, English *head*].

κε-χόλωται, pf. pass. of *χολόω*.

κε-χρημένος, *η, ον*, pf. of *χράομαι*, *yearning, longing*, 13.

κῆδος, *εος*, n., *trouble*, 244 [root ΚΑΔ, cf. Sanskrit *khâd* = *contristare*].

κῆρ, *κηρός*, n., *heart*, 310, 341 [= *κέαρ*, Lat. *cor*].

κήρυξ, *ῡκος*, m., *herald, henchman*, 109, 143.

*κίθαρις, *ιος*, f., *lute, guitar*, 152, 159 (Homer never writes *κιθαρά*. It was of triangular shape identical with the *φόρμιγξ*, and like the *λύρα*).

κίω, v.n., *go*, 311, 372 [cf. *κινέω*, Lat. *cieo*].

κίων, *ονος*, f., *pillar*, 53, 127.

κλαίω, v.a., *lament for*, 363.

*κλείω, v.a., *make famous*, 338 [κλέος].

κλέος, *εος*, n., *glory, reputation*, 95, 283, 298.

*κλήϊς, *ῖδος*, f., *bolt*, on the inside of the door; see note on 442 [cf. Lat. *clavis, claudo*].

- κλιθῆναι, 1 aor. pass. of κλίνω.
 κλίμαξ, ἄκος, f., *ladder*, 330
 [κλίνομαι = *lean*, cf. *clivus*].
 κλίνομαι, *to lie*, 366.
 + κλισμός, οὔ, m., *chair*, low and
 easy, 132, 145 [κλίνομαι].
 κλυτός, ἡ, όν, adj., *glorious*,
famous, 300 [κλύω = *hear*,
 Lat. *inclutus*].
 κοῖλος, η, ον, adj., *hollow*, 211.
 κοιρανέω, v.n., *hold sway*, 247
 [cf. κύρος, κάρα, τύραννος].
 κομίζω, v.a., *pay heed to*, 356.
 + κορώνη, ἡς, f., *door-ring*, 441
 [Lat. *corona*, *cornu*, *cor-*
vus].
 *κοτέσσεται = κοτέσθαι, 101.
 κοτέομαι, v. mid., *am angry*,
 101 [κότος = *wrath*, cf.
 χάλος].
 *κούρη, ἡς, f., *girl, daughter*,
 329 [= κόρη, i.e., κορFη].
 *κοῦρος, ου, m., *boy, page*, 148
 [= κόρος, i.e., κορFος].
 *κραδίη, ἡς, f., *heart*, 353 [cf.
 κραδάω = *vibrate, beat*].
 κραναός, ἡ, όν, adj. (epithet of
 Ithaka), *rocky*, 247 [cf.
 Keltic *cairn*].
 κράτος, εος, n., *might, power*,
 70, 359 [cf. Eng. *hard*].
 κρέας, ἄτος, m., *meat* (κρέα, acc.
 plural), 112; (g. plural
 κρειών), 141.
 *κρειών. See κρέας.
 *κρείων, οντος, m., *ruler, lord*,
 45, 81.
 κρήδεμνον, ου, n., *veil*, with lap-
 pets passing over the head
 so that it might be drawn
 over the face, 334 [κράς,
 δέω].
 *κρητήρ, ἦρος, m., *mixing bowl*,
 in which $\frac{2}{5}$ of wine were
 mixed with $\frac{3}{5}$ of water, 110,
 148 [root κρα = *mix*, cf.
 κεράννυμι].
 Κρονίδης, ου, m., *son of Kronos*
 (i.e., Zeus), 45, 81.
 Κρονίων (ι), ωνος, m., *son of*
Kronos (i.e., Zeus), 386
 [-ίων = *son of*, Goodwin,
 § 129, 9].
 *κτεάτεσσιν, d. pl., *possessions*,
 218, 430 (from *κτέαρ, con-
 nected with κτάομαι).
 κτείνω, κτενῶ, ἔκτεινα (ἔκτᾱνον),
 v.a., *kill, slay*, 36, 39, 296,
 299 [root KTA, KTEN-, cf.
 καίνω].
 κτέρεα, ων, n., *funeral honours*,
 291 [connected with κτάομαι
 = *get*].
 *κτερεῖξω, f., ξω, v.a., *pay fun-*
eral honours, 291 [κτέρεα].
 κτήματα, των, (sing. κτῆμα), n.,
property, possessions, 117,
 375, 402.
 Κύκλωψ, ωπος, m., *Cyclops*, one
 of a gigantic race of one-
 eyed giants who dwelt in
 Sicily. Polyphemos their
 chief was the son of Posei-
 dōn who bitterly resented
 his blinding at the hands
 of Odysseus, 68, 71.

κυλίνδω, v.a., *roll*, 162 [same root as ειλέω, *volvo*].

κῦμα, ἄτος, n., *wave*, 162 [lit. anything swollen, κύω].

† κύπελλον, ου, n., *wine-cup, cup*, 142.

*λάβησι. See κατα-λαμβάνω.

Λαέρτης, ου, m., *Laertes*, king of Ithaka and father of Odysseus : he took part in the Kalydonian hunt and in the expedition of the Argonauts, 189.

λαθ-, stem of λανθάνω.

λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, v.a., *take, seize, gain*, 298.

λανθάνω, λήσω, ἔλαθον, ἐλέγηθα, v.a., *be forgetful, withgen.*, 65, 308 [root λαθ- by nasalisation, as *findo* from root *fid-*].

+ λέβης, ητος, m., *basin*, 137 [λείβω, *pour*].

λέκτρον, ου, n., *bed*, 437 [λέγω = *lay to sleep*].

λευκός, ή, όν, adj., *white, i.e., bleached*, 161 [cf. λεύσσω, *lux, luceo*; Peile, 157].

λέχος, εος, n., *couch, bed* (only in d. plural, λεχεέσσι, 360; λέχεσσι, 440) [λέγω, *lay to sleep*].

λήθω, collat. form of λανθάνω [λαθ. See λανθάνω].

ληίζομαι, aor. *ληίσσατο, v. dep., *carry off (as prey)*, 398 [λεία = *prey*].

*λίην (= λίαν)(ι), adv., *willingly, και λ., full truly*, 46 [connected with λιλαίομαι].

λιλαίομαι, v. dep., *long*, 15, 315 [root LAS, cf. *lascivious, lust*].

λιμήν, ένος, m., *harbour*, 186 [connected with λείβω].

λιπαρός, ή, όν, adj., *shining, beauteous*, 334.

λίτα (from λίσ?), acc. sing. m., *smooth linen*, as a covering for chairs, etc., 130. (Others, not so well, assume a nom. neut. λι̑ = λισσόν, thus making λίτα acc. plural.)

λόγος, ου, m., *word*, 56 [λέγω].

*λοεσσάμενος, aor. of λούομαι.

λούομαι, v. mid., *wash oneself*, 310 [root ΛΟ, cf. *lavo, luo*].

λυγρός, ή, όν, adj., *sad, dismal*, 327, 341 [cf. *lugeo, luctus*].

λω-ίτερος, η, όν, compar. adj., *preferable*, 376 [root ΛΑΦ, cf. λάω = *long for*, λίαν, λιλαίομαι, and perhaps λαμβάνω].

μάκαρ, ἄτος, adj., *blessed (of the gods)*, 82; *happy, prosperous*, 217 [connected with μακρός, q.v.].

μακρός, ή, όν, adj., *tall*, 54, 127 [connected with μέγας, Lat. *magnus, macte*].

μάλα, adv., *very, quite*, 1, 179, 278, 301, 312 (comp. μάλ-λον, superlative μάλιστ q.v.).

μαλακός, ἡ, *ον*, adj., *soft*, 437 ;
met. 56.

μάλιστα, adv., *chiefly*, 383, 342
(superl. of μάλα).

μᾶλλον, adv., *more, rather*, 89,
351 (comp. of μάλα).

μαντεύομαι, v. dep., *prophecy*,
200 [μάντις].

μάντις, *ιος*, m., *prophet*, 202 [cf.
μαίνομαι; root MAN = *think*
(excitedly)].

μέγαρον, *ον*, n., *hall*, 270, 276 ;
usually plural, *halls*, 27,
269, 365.

μέγας, μεγάλη, μέγα, adj., *great*
(of Athene's spear) 100 ;
tall, well-grown, 301 ; neut.
used as adv., *greatly*, 276 ;
superl., μέγιστος, *η, ον*,
greatest, 70 [see μακρός].

μέδων, *οντος*, m., *ruler*, 72 [cf.
Lat. *moderor*].

μεθ-έπω, v.n., *visit*, 175 [cf. ἔπω,
Lat. *sequor*].

μεθ-ημαι, v. dep., *sit among*
(with dat.), 118.

μεθ-ίημι, -ήσω, v.a., *let go*, 77.

μέλας, αῖνα, *αν*, adj., *black, dark*
[cf. Lat. *malus, malignus,*
malitia].

μέλω, v.n., *am a care*, 151, 159,
358 ; impers., 305.

μέλλω, v.n., *am about to, am*
likely to, 232 [root MEΛ-
yo].

*μεμήλει, pluperf. of μέλω [such
lengthening of ε (cf. τίθημι,

root θε) is rare in Greek,
but common in Latin, *e.g.*,
sēdeo, sēdes ; *sēdeo, sēdi* ;
ēdo, ēdi, etc.].

μέ-μνημαι, perf. of μι-μνήσκομαι.

μέν, conj., *indeed*, 11, etc.,
generally followed by δέ.

μενεαίνω, v.n., *am wroth*, 20
[μένος].

Μενέ-λαός, *ου*, m., *Menelæus*,
King of Sparta, husband
of Helen, whose rape by
Paris caused the Trojan
War, in which his brother
Agamemnon was general-
issimo of the Grecian forces,
285.

μένος, *εος*, n., *might*, 89, 321.

Μέντης, *ου*, m., *Mentes*, leader
of the Taphians, guest-
friend of Odysseus, in guise
of whom Athene visited
Ithaka, 105, 180.

μένω, v.n., *wait*, 304, 422 [root
MAN = *think* (so much as to
stand still)].

Μερμερίδης, *ου*, m., *son of Mer-*
merus, *Πlus*, 259 [-ίδης = *son*
of, Goodwin, § 129].

μερμηρίζω, v.a., *ponder*, 427
[MEP, MAP, cf. μέρος, μέρι-
μνα, *memoria, mora*, Curt.,
p. 330 ; Peile, pp. 180,
181].

μέσος, *η, ον*, adj., *middle, cen-*
tral, 344 [= μεδῆος, Lat.
medius ; Curtius, 469].

μετά, prep. with ACC., *after, to fetch*, 184; with GEN., *with*; with DAT., *with*, 19, 184 [according to Curtius not connected with μέσος].

μετ-αλλάω, v.a., *ask*, 231 [lit., *search after other things* (μετὰ ἄλλα)].

μετ-αυδάω, v.n., *speak among, address*, 31.

μετ-εκῖᾶθον (impf. of μετα-κιάθω), *was visiting*, 22.

μετ-ελθ-, aor. of

μετ-έρχομαι, v. dep., *come among*, 134, 229.

μετ-ηύδα, impf. of μετ-αύδαω, 31.

μή, adv. and conj., *not*; conj. *lest*, 133 [Lat. *ne*; cf. μιν and νιν].

μη-δέ, conj., *and not, nor*, 289, 369; adv., *not even*.

μήλον, ου, n., *sheep, especially a small sheep*; usually plural [connected with Lat. *villus* (= *tuft of wool*, Peile, 350)].

μή-τε, conj., *and not, nor*; μήτε ...μήτε, *neither...nor*.

μή-τηρ, τρός, f., *mother*, 215, 248 (μητέρ', acc. s.) [root MA = *make*; Curtius, 472].

μητιάω, v.a., *contrive*, 234 [μη-τις, root MA-, cf. μαθεῖν, μηνύω; see Curtius, 429; Peile, pp. 144, 5].

μιγάς, εῖσα, ἐν, 2 aor. pass. of

μίγνυμι, μίξω, v.a., *mix*; middle, aor., ἔμικτο, pass., ἐμίγην (ῖ), *have intercourse*

with, 73, 433 [cf. μίσγω, Lat. *misceo*].

μι-μνή-σκομαι, aor., ἐμνησάμην, pf., μέμνημαι, v. dep., *remember, call to mind* (with gen.), 29, 343 [root MAN, cf. μνήμη, μνάομαι].

μιν, pron., *him*, 71, 95, 135, 192, etc.; *her*, 97 [see μή].

μίσγω, v.a., *mix*, 110; mid., *associate*, 209.

*μνάσθαι = μνάεσθαι, μνᾶσθαι.

μνάομαι, v. dep., *woo*, 39, 248 [root MAN-, connected with μνήμη].

μνηστήρ, ἦρος, m., *wooer, suitor*, 91, etc. [μνάομαι].

μνηστός, ἡ, ὄν, adj., *wooed and won, wedded*, 36 [μνάομαι].

μολπή, ἡς, f., *music*, 152; of *dance alone*, 11, 18, 573 (used in Homer of any amusement, games, Il. A., 1, 472); *song and dance* (Od. 6, 101).

μόρος, ου, m., *fate*, 34, 35, 166 [root μορ-, μορ-, connected with μέρος = *portion*, Lat. *mors*].

Μοῦσα, ης, f., *the Muse*, often plural, *the (nine) Muses*, daughters of Zeus and Mnemosyné, dwellers in Olympus and inspirers of the bard [root MAN = *think*; μουσα = *the teacher*].

μυθέομαι, -ήσεται, v. dep., *tell, relate*, 124.

***μυθήσεται**, f. 2nd sing. of **μυθέομαι**.

μῦθος, *ov, m., word, speech*, 273, 358, 361; plural, 28, 367.

Ναιετάω, *v.n., lie, exist* (of Ithaka), 404.

ναίω, *v.a., inhabit*; **δῶματα ν.** = *dwell*, 51.

ναῦς, *νῆα, νηός, νηϊ*, plural, *νῆες, νῆας, νεών, νήεσσι*, f., *ship*, 61, etc. [root *νέω, νεύσομαι*, cf. Lat. *navis, navita*, Curtius, 430].

ναύτης, *ov, f., sailor*, 171 [*ναῦς*].

νεμεσάομαι, -ήσομαι, *v. dep., be angry*, 119, 158, 171, 228 [desiderative of *νέμω* = *long for justice*, Curtius, 431].

νεμεσίζομαι, *v. dep., dread*, 263.

νέμεσις, *ios, f., cause for blame*, 350 [lit., *longing for justice*, Curt., 431].

***νεμεσσήθη** = *ἐνεμεσσήθη*, 119.

***νεμεσσήσαιοτο** = *νεμεσσήσαιοτο*, 228.

νέομαι, *v. dep., return*, 17, 87, 205 [Curtius, 432].

νέον, *adv., for the first time*, 175.

νέος, *η, ov, adj., young*, 395 [*νέφος*, original form, *navas*, cf. Lat. *novus*].

Νέστωρ, *opos, m., Nestor*, son of Neleus and Chloris, King of Pylos, the eldest warrior at Troy, whence he returned to Pylos, 284.

***νεφέλη-γερέτα**, (*epic for -ης, g. ov*), *cloud gatherer*, 63 [*νεφέλη, ἀγείρω*].

νη-, *negative prefix in*, e.g., *νημερτής, νήπιος, νήποινος*.

νῆ' = *νῆα*, from *ναῦς*, 280.

Νήϊον, *ov, n., Nēion*, a ridge of Nērīton in Ithaka, 186.

νη-μερτής, *és, adj., unerring*, 86 [*νη, ἀμαρτάνω*].

***νηός**, *g. of ναῦς*, 176, 260.

νηπῆρ, *d. νηπιέη, f., childish tricks*, in pl., 297 (*νηπιάας*).

νήπιος, *η, ov, adj., infant*, hence *subst., fool*, 8 [*νη-*, root *ἐπ* = *speak*].

§ **νή-ποινος**, *ov, adj., unavenged*, 380; *neut. = adv., without vengeance exacted*, 160, 377 [*νη-, πολὺν*].

νῆσος, *ov, f., island*, 50, etc. [prob. cf. *νέω* = *floating*].

νῆυσ = *ναῦς*, 185. **νηυσί**, *d. pl. of ναῦς*, 61, 211.

νίζω, *v.a., wash*, 112; *mid. aor. νίψασθαι, wash oneself*, 138.

νοέω, *aor., ἐνόησα, v.a., notice*, 58, 322 [*νόος*].

νόος, *ov, m., character*, 3; *intelligence*, 66; *inclination*, 347 [cf. *γινῶναι, nosco*].

νοστέω, *v.n., return*, 36, 83, 163, 290 [cf. *νέομαι, return*].

νόστιμος, *ov, adj., v. ἡμαρ, the day of return*, 9, 168, 354 [*νόστος*].

νόστος, *ov, m., return*, 5, 13 [cf. *νέομαι* = *return*].

νόσφι, prep., with GEN., *apart from*, 185; *except*, 20.

νυ, enclitic particle, never of time, *now, assuredly*; *ολον δή νυ, only see now*, 32; *ἀλλά νυ, but assuredly*, 195, 217.

νύμφη, ης, f., *nymph*, inferior class of goddesses, the word is applied to Kalypso, 14, 86; to Thoḗsa, 71 [cf. *nubo* = *veil*].

νῦν, adv., *now*, 43, 166, 182, 200, etc. [Lat. *nunc, etiamnum*].

*ν-ώνυμος, ον, adj., *inglorious*, 222 [ep. form of νώνυμος, from νη-, *ὄνομα*; for the ν, cf. εὐώνυμος].

Ξανθός, ἡ, ὄν, adj., *golden-haired*, 285.

ξείνος, ον, m., *guest-friend*, 105, 120, 123, 133, 176, 187, 214, 405 [= ξένος].

ξεστός, ἡ, ὄν, adj., *polished*, 138 [root ξυ, cf. ξέω, *polish*].

ξύν, prep. with DAT., *with*, 182 [= original *skam*, Lat. *com* (*cum*)].

ξυν-λει, imperat. of

ξυν-ιῆμι, v.a., *hear, take note*, 272.

δ, ἡ, τό, pronoun, *he, she, it*, 4, 9, etc. Often the attribution comes near to later usage, ἡ μὲν ... γλαυκῶπις Ἀθήνη, 319; here γλ. Ἀθ.

are in apposition to ἡ. It is also used as a relative, e.g., 97, 300; as demonstrative, 9, 10, 74.

ὅ, conj., *in that*, 382; (like Lat. *quod*, neut. of ὅς, ἡ, δ).

ὀβριμο-πάτρη, ης, f., *daughter of the mighty*, 101 [ὀβριμος = *mighty*, cf. βρίθω].

ὁ-γε, = *ille quidem*, 4, 26, 31, etc.

ὀ-δάξ, adv., *with the teeth*, 381 [cf. δάκνω = *bite*, the -ο as in Ὀλυμπος from λάμπω, Curt., 725; Peile, 430].

ὅδε, ἡδε, τόδε, pron., *this*, 169, 409; *yonder*, 185; ἡμεῖς οἶδε, *we that are here*, 76.

ὀδός, οῦ, f., *way*, 309 [cf. ὁδός, οὔδας, ἔδαφος, Lat. *solum*].

ὀ-δούς, ὄντος, m., *tooth*, 64 [the ὀ- is no part of the root, cf. Lat. *dens*].

ὀδύνη (ῡ), ης, f., *lamentation*, 242 [cf. δύη, ὀδύρομαι].

ὀδύρομαι, v. mid., *sorrow, lament*, 55, 243.

Ὀδυσεύς, Ὀδυσσεύς, -ῆα, ἦος, ἦι, m., *Odysseus* (Lat. *Ulixes*, Eng. *Ulysses*), 21, 48, 57, 65, 74, 87, 103, 129, 196, 207, 212, 253, 260, 265, 354, 363, 396, 398.

ὀδύσσομαι, v. dep., *am wroth*, 62.

ὅθι, conj., *where*, 50.

οἶ, from ὅ, ἡ, τό, or ὅς, ἡ, δ.

οἶ, pron. dat., *to him*, 17, 37, 62, 89, etc.; οἱ υἱόν = *his son*, 88.

οὔγω, aor., ὄξα, v.a., *open*, 436.

οἶδα, οἶδας, οἶδε (perf. with pres. meaning), v.a., *know, am acquainted with*, 37, 53, 174, 202, 216, 337 [root ΕΙΔ, whence also εἶδον, *video*].

οἶδε. See ὅδε, 76. οἶδε(ν). See οἶδα, 53.

οἴκοι, adv., *at home* [locative of οἶκος; with termination cf. *dom-i*].

οἰκόν-δε, adv., *home, to home*, 17, 317; *to her apartments*, 360.

οἶκος, ου, m., *house*, 232, etc.

οἶνό-πεδος, ου, adj., *wine-producing*, 193.

οἶνος, ου, m., *wine*, 110 [cf. Lat. *vīn-um*].

οἶνο-χοεύω, v.n., *pour out wine*, 143.

οἷν-οψ, οπος, adj., *dark* (of the troubled sea), 183 [when applied to cattle = *dun*].

οἶο, gen. of ὅς, ἡ, ὅν, 330.

οἶομαι, v. dep., *think*, 173.

οἶον. See οἶος.

οἶος, η, ου, adj., *alone*, 13, 79, 331; adv., οἶον, *only*, 244 [akin to *unus*].

οἶος, η, ου, adj., *such as*, 357; *how much*, 298; neut., οἶον; adv., *how!* 32, 410; answering to τοῖος, 257; to τοῖόςδε, 371.

οἶός g. of ὅς, *a sheep*, 443 [with ὀφίς, cf. Lat. *ovis*].

οἶτος, ου, *fate, doom* (always in a bad sense), 350 [connected with εἶμι by Curt., 615; by others with οἶσω, f. of φέρω, cf. *fors*; or with οἶ = *alas*].

οἶχομαι, v. dep., *am gone*, 242, 410.

οἶω, v.a., *think*, 201.

οἶω, from οἶος.

οἰωνός, ου, m., *bird*, especially *bird of prey*, or *of omen*, 202.

ὄλεθρος, ου, m., *destruction*, 11, 37, 46.

ὀλέσθαι, aor. mid. of ὀλλύμι.

ὀλλύμαι, aor., ὠλόμην, v. mid., *perish*, 7, 355, 380.

*ὄλοντο = ὦλοντο, 7, 355.

ὀλοό-φρων, φρονος, adj., *of baleful mind*, 52.

Ὀλύμπιος, ου, adj., *of Olympus*, *Olympian*, 27; as subst., *the Olympian*, i.e., Zeus (*Olympus*, a mountain in Thessaly on which Homer's gods dwelt).

§ ὀμάδέω, aor. ὀμάδησα, v.n., *make a din*, 365 [ὄμαδος = *din* made by many people together, cf. ὁμοῦ].

ὄμβρος, ου, m., *rain*, 161 [cf. Lat. *imber*, perhaps *umbra*; Curt., 485].

ὀμιλέω, v.n., *associate, come across*, 265 [ὀμίλος].

-ὀμιλήσειε, aor. opt. of ὀμιλέω.

ὄμιλος, ου, m., *throng*, 225 [ὁμοῦ, ἔλγ = *crowd*].

ὄμμα, ὄτος, n., *eye*, usually plural, 208 [= ὄπμα, cf. ὄψομαι].

ὀμφαλός, οὐ, m., *navel, centre*, 50 [cf. Lat. *umbo*].

ὅν, *whom*, 69, 218, etc. ὅν, *his*, 4, 78, etc.

ὅν-δε, *to his*, 82. See -δε.

ὀνείαθ' = ὀνείατα.

ὀνειαρ, ἄτος, n., *food*, in pl., 149 [cf. ὀνίημι].

ὀξύς, εἶα, ὕ, adj., *sharp*, 99 [akin to ὠκύς = *swift*].

*ὅου = οὐ, *whose*, 70 (see note).

*ὀππῃ, adv., *in such way as*, 347.

*ὀπίσσω, adv., *in future days, hereafter*, 222, 240 [= ὀπίσω (i), cf. ἔπω, ἔπομαι].

*ὀππόθεν, adv., *whence*, 405 [= ὀπόθεν].

ὀπποῖος, η, ον, adj., *of what kind*, 171 [= ὀποῖος].

ὀππότε, conj., *whensoever*, 41 [= ὀπότε].

*ὀππως, conj., *that*, 270 [= ὀπως].

ὀπως, conj., *that, in order that*, (with subj.), 57; *how that*, 77; *how*, 349 [πῶς].

ὀράω, ὄψομαι, εἶδον, ἐώρακα, v.a., *see*, 3, 113, 212, (mid.) 163.

Ὀρέστης, ον, m., *Orestes*, son of Agamemnon, whose murder he avenged by slaying his mother Klytaemnestra and Aegisthus, 30, 40, 298.

ὄρνις, ἴθος, f., *bird*, 320 [root, ὀρ-, cf. ὀρνυμαι, *orior*].

ὀρ-νύμαι, v. dep., *is disposed*, 347 [root, ὀρ=be uplifted, cf. Lat. *orior*].

ὀρυμαγδός, οὐ, m., *din*, 133 [ὠρύομαι].

ὀρχη-στύς, ὅς, f., *dancing*, 152, 421 [ὀρχος = row (of dancers)].

ὅς, ἦ, ὅν, adj., *his*, 4, 19, 70, 78, 82 [Lat. *suus*, root SVA].

ὅς, ἦ, ὅ, rel., *who, which*, 1, 49, 66, 108, etc. [root YA].

ὅσοι (*ὅσσοι), αι, α, rel. pron., *as many as*, 11, 245, 247, 278.

*ὅσσα = ὅσα, 278.

ὅσσα, ης, f., *rumour*, 282 [root VAK = *speak*].

ὅσσομαι, v. mid., *dream of*, 115 [root OK-, cf. *oculus*, ὅσσε (= ὀκτε)].

ὀστέον, ον, n., *bone*, 161 [Lat. *os*].

ὅς-τις, ἦ-τις, ὅ-τι, rel., *whoever*.

ὅτε, conj., *when*, 16, 126.

ὅτις = ὅστις, 47.

ὀτρηρός, ἦ, ὅν, adj., *active, busy*, 109 [ὀτρύνω].

ὀτρύνω, v.a., *speed*, 85.

*ὅττεο = ὅτου, g. of ὅστις, 124.

*ὅττι = ὅ τι, *whatever*, 158, 316.

οὐ, οὐκ, οὐχ, adv., *not*, 60, etc.

οὐ, of *whom*, 161

- οὐδέ, adv., *not even*, 6, 18; conj., *nor, but not, and not*, 59, 166, 411.
- *οὐδός, οὐ, m., *threshold*, 104 [= Attic δός].
- οὐκ-έτι, adv., *no longer*, 189, 203 (tmesis), 297.
- οὐκ = οὐ, 215; οὐκί = οὐ, 268.
- *Οὐλύμπος, ου, m., *Olympus*, a lofty mountain on the left bank of the Peneius in Thessaly, which has several snow-peaks and is visible from Troy, 102 [perhaps cf. λάμπω = *shine*].
- οὖν, adv., *then, so*.
- οὐ-ποτε, adv., *never*.
- οὐρανός, οὐ, m., *heaven*; (1) as a metal sphere supported by Atlas over the earth, 54; (2) as the dwelling of the gods, 68 [root VAR = *cover*; Curtius, 509].
- οὐ-τε, adv., *neither*; οὐ-τε...οὐ-τε, *neither, nor*, 202, 212.
- οὐ-τι, *not a whit* (tmesis), 202.
- οὐ-τοι, adv., *by no means*.
- οὗτος, αὕτη, τοῦτο, pron., *this*, 220, 406; plural, *these*, 159; *the following*, 82, 174 [pron. root TA-, cf. τό, Lat. *is-te*].
- ὀφέλλω (ὀφέλω), aor., ὀφελον, v.a., *owe*; ὡς ὀφελον ἔμμεναι, *utinam essem*, 217.
- ὀφθαλμός, οὐ, m., *eye*, 69 (the Cyclops had but one) [root ὀκ-, ὀπ-, cf. *oculus*].
- ὅφρα, conj., *in order that*, 85, 88, 174, 261; *while*, 233; *until*, 363.
- ὀχέω, v.a., *keep up*, 297 [frequentative of ἔχω].
- ὀψί-γονος (ῖ), ων, n., *descendants*, 302 [lit. *late born*].
- Παθ-, aor. of πάσχω, 4 [cf. πᾶθος, Lat. *pator, passus*].
- παῖς, δός, m.f., *child, son*, 207, 399.
- πᾶλαιός, ἡ, ὄν, adj., *old*, 395 [πάλαι].
- παλάμη, ης, f., *hand*, 104 [Lat. *palma*].
- πάλιν, adv., *again, back again*, 360.
- παλίν-τύτος, ον, adj., *retributive*; π. ἔργα, *deeds of vengeance*, 379.
- Παλλάς, ἄδος (ᾶ), f., *Pallas*, always in the combination Pallas Athene, 125, 327 [according to the ancients from πᾶλλω = *brandish*, but better explained as *the Virgin*].
- Παν-αχαιοί, ων, m., *the assembled Achæans*, 239.
- παν-νύχιος (ῦ), ον, adj., *all through the night*, 443.
- παντοῖος, η, ον, adj., *of all kinds*, 142 [πᾶς].
- παρά, παρ', prep. with ACC., *to*, 285; *beside*, 333; with GEN., *from*, 259; with DAT., *beside*, 61, 430; *in-*

ter, 154; *apud*, 123 [cf. *per*, *prae*, *praeter*; Curt., 346].

παρά=*παρά*, adv., *beside*, 366.

παρα-τανύω, v.a., *stretch beside* (tmesis), 138.

παρα-τίθημι, pres. third sing. *παρ-τιθεῖ*, impf. *παρ-τίθει*, aor. *παρ-έθηκε(ν)*, aor. mid. *παρ-θέτο*, v.a., *place beside*, 132, 139, 141, 142, 192.

παρειά, ὦν, f., *cheeks*, 334 [connected with *παρά*, lit. *sides of the face*].

παρ-εἰμι, v.n., *am ready*.

παρ-εγήνεον, impf., *heaped up beside*, 147.

παρ-έστη, intr. aor. of *παρ-ίστημι*.

***παρ-έων**, οὔσα, ὄν, pres. part. of *παρ-εἰμι*, τὰ παρὲντα, *things at hand*, 140.

παρ-ημαι (perfect with present meaning), v. dep., *sit beside*, 26, 339.

παρ-ίσταμαι, aor. *-έστην*, v.n., *stand beside*, 335.

πάραιθεν (ἄ), adv., *before, heretofore*, 324 [*πάρος*].

πάρος, conj., *before that*, (with inf.), 21 [link between *παρά*, *πρό*, *πρός*].

***παρ-τιθεῖ**, *παρ-τίθει*. See *παρα-τίθημι*.

πᾶς, *πᾶσα*, *πᾶν*, adj. (usually in plural), *all*, 11, 43, 71, 78, 91; (in sing.), *every*, 53.

πάσσᾰλος, ου, m., *peg* [root *PAG*; cf. *πήγνυμι*].

***πασσάμενος**, η, ου, aor. part. of *πατέομαι*, 124.

πάσχω, *πείσομαι*, *ἔπαθον*, *πέπονθα*, v.n. and a., *suffer* [see *παθ-*].

πατέομαι, v. dep., *taste* (with gen.), 124 [Lat. *pascor*, *pabulum*, *panis*; Curt., 350].

πατήρ, ρός, m., *father*, 28, 45, 94, etc. [found in every Indo-European language].

πατρίς, ἕδος, adj., of *one's fathers*, π. αἰα, *fatherland*, 75, 203; π. ἄρουρα, *native soil*, 407.

πατρο-φονεύς, ἦος, m., *slayer of a father*, i.e., Aegisthus who slew Orestes' father, 299.

πατρῷος, ου, adj., *ancestral*, of *one's father*, 175, 187, 387.

πέδιλα, ων, n., *sandals*, 96; the gods' sandals were of gold [*πέδη*, cf. *πούς*].

πεζός, ου, adj., *on foot*, 173 [cf. *πούς*].

πείθω, -σω, v.a., *persuade*, 43; mid., *trust in* (with dat.), 414 [root *ΠΙΘ-*, cf. *πίστις*, Lat. *fīdo*, *fīdes*].

Πεισηγορ-ίδης, αο, m., *son of Peisēnōr*, 430.

πέλομαι, v. dep., *am, become*, 393; aor., *ἔπλετο*, 225.

πέμπω, v.a., *send*, 38, 93, etc.

- πένθος, εος, n., *grief*, 342 [= πάθος, so βένθος, βάθος; cf. πέ-πονθα].
- πέ-πνῦμένος, η, ον, perf. part. of πνέω, *discreet*, 213 [cf. πνεῦμα = *wind*, Lat. *pulmo* = *lung*].
- περ, enclitic particle used to strengthen other words after which it stands, e.g., *ιέμενός περ*, *though longing*, 6; *ἐνθαπερ*, *just where*, 128, etc.
- πέρθω, σω, v.a., *sack*, 2.
- περί, prep. (with acc., dat., and) GEN., *concerning*, 135, 405; of comparison, *above, more than*, 235 [Curtius, 359].
- περι-δίδωμι, v.a., *give generously*, 66.
- περί-ειμι, v.a., *excel*, 66.
- περι-καλλής, ές, n., *very beautiful*, 152, 425.
- περι-κλυτός, όν, adj., *famous*, 325.
- περι-πέλομαι, v. dep., *revolve*, 16.
- περι-πλόμενος, η, ον, aor. part. of περι-πέλομαι.
- § περι-σκεπτος, ον, adj., *guarded, sheltered*, 426 (better than *seen far and wide*, connected with σκέπτομαι) [σκέπω = *shelter*].
- περι-φράζομαι, v. dep., *take counsel*, 76.
- περί-φρων, ονος, adj. (of Penelope), *wise of heart*, 329 [φρήν].
- †πεσσοί, d. οἷσιν, m. pl., *stones for playing a game*, 107, (see note) [connected with Lat. *tessera* = *a die*].
- πετάσσας, aor. part. of πετάν-νῦμι. See ὑπο-πετάννῦμι, 130.
- *πευθοῖαθ' = πεύθονται.
- πεύθομαι, f., -σομαι, v. dep., *hear*, 157; *inquire*, 94, 281 (with gen.).
- πεφευγώς, υῖα, ός, perf. part. of φεύγω, 12.
- πέ-φραδε, redupl. aor. of φράζω, imper. 273; ind. *enjoined*, 444.
- πε-φυγμένος, perf. mid. and pass. of φεύγω, *having escaped*, 18.
- πήληξ, ηκος, f., *helmet*, 256 [perhaps connected with *pelvis*].
- πῆμα, ατος, n., *woe, suffering* (usually plural), 49, 190.
- Πηνελόπεια, ης, f., *Pênêlôpê* wife of Odysseus, mother of Telemachus, 223, 329.
- πικρό-γάμος, ον, adj., *with bitter wedlock*, 266 (see note).
- πίναξ, ακος, m., *trencher* (of wood), 141 [= *flat wood*, cf. πλάξ].
- § πινυτός, ή, όν, adj., *prudent*, 229 [see πεπνυμένος].
- πίνω, πίομαι, έπιον, πέπωκα, v.a., *drink*, 258, 340 [cf. πόσις, Lat. *poto, libo*].
- *πλάγχθη = έπλάγχθη, aor. of πλάζω.

- πλίζω, v.a., *make to wander*, 75; pass., *wander*, 2 [root πληγ-, πλαγ-, cf. πλήσσω, πληγή; Lat. *plango*, *plaga*].
- πλέω, v.n., *sail*, 183 [rt. πλεF, cf. πλοῖον, Lat. *fluo*, *flumen*, *pluit*, *pluvius*].
- πνοιή, ἥς, f., *blast*, 98 [see πέπνυμαι].
- ποθεν, indef. pron., *somewhence*, 115; πόθεν, interrog. pron., *whence?* 170.
- ποθέω, v.a., *lament for*, 343.
- πόθι, interrog. adv., *where?* 170. ποθι, indef. *I think*, 348.
- ποιέω, v.a., *make*, 250, 387.
- ποιητός, ἡ, ὄν, adj., *made*, *built*, 333, 436.
- ποικίλος, η, ὄν, adj., *inlaid*, *well-wrought*, 132 [cf. Lat. *pic-tus*].
- ποῖος, η, ὄν, interrog. adj. *of what kind?* *what?* 64, 406.
- πόλεμος, οὔ, m., *war*, 12, 238.
- *πολήος, g. of πόλις.
- πόλιν-δε, adv., *to the city*, *city-wards*, 189.
- πόλις, ἥος, f., *city*, 170, 185 [Curtius, 374].
- πολλά, neut. pl. of πολὺς = adv. *much*, 1.
- πολλάκι, adv., *often*.
- *πολλόν, adv., *greatly*.
- Πόλυβος, οὔ, m., *Polybus*, father of Eurymachus, 399.
- πολυ-μήχανος, οὔ, adj., *of many devices*, 205 [πολύς, μηχανή].
- πολύς, πολλή, πολύ, adj., *much*, usually in plural, *many*, 3, 4, etc., neut., πολύ, adv., *by far*, 113.
- § πολύ-τρητος, οὔ, adj., *porous*, 111 [πολύς, τρητός = *pierced*].
- πολύ-τροπος, οὔ, adj., *of many a wile*, *ready*, 1 (better than *of many wanderings*. See note).
- Πολύ-φημος, οὔ, m., *Polyphē-mus*, son of Poseidon and Thoōsa, one of the Cyclopes blinded by Odysseus.
- πόντος, οὔ, m., *sea*, 4, 83, 197 [connected with βένθος, βάθος, Curt., 349].
- πόποι, exclamation of astonishment, etc., *O strange*, 32; of anger, *O shame!* 253.
- *Ποσειδάων, ωνος, m., *Poseidōn*, brother of Zeus and Aides, lord of the sea and its storms: as he hated Troy on account of Laomedon's treachery, so he persecuted Odysseus because of the blinding of Polyphemus, 20, 68, 73, 74.
- ποσί(ν), 131; *ποσσί(ν), d. pl. of πούς, 96.
- πόσις, ιος, m., *husband*, 15, 363 [cf. πότνια, δεσπότης, Lat. *potis*, *potior*; Curt., 377].
- πόσις, ιος, f., *drink*, 150, 191 [see πίνω].

ποτε, enclitic part., *once*, 232.
 πότνια, ης, f., *mistress, lady*,
 14 [see πόσις].
 ποτός, οῖο, m., *drink*, 148 [see
 πίνω].
 που, enclitic part., *perchance, I*
ween, 94, 197, 199, 304;
 ποῦ, interrog. adv., *where?*
 407.
 ποῦς, ποδός, m., *foot*, 164 [Lat.
pes, Eng. *foot*; Curt.,
 291].
 § πρίαμαι, impf., *πρίατο, v.
 mid., *buy*, 430 [connected
 with περάω].
 πρίν, conj., *before that*, 210 [cf.
 πρό].
 πρό, adv., *before*.
 προ-εἶπον, v. act., *told before-*
hand, 37.
 πρό-θυρον, ου, n., *porch*, 103,
 119 [πρό, θύρα].
 πρό-κειμαι, v. dep., *lie ready*,
 149.
 προ-πάροιθε, prep. with GEN.,
in front of, 107.
 πρὸς, prep. with (gen., dat. and)
 ACC., *against*, 127.
 προσ-αυδάω, impf. -ηύδα, v.a.,
address, 122, 252, 336.
 *προσ-εἶπε = προσ-εἶπε, v.a.,
addressed, 178, 221.
 προσ-έφη, v.a., *addressed*, 63,
 156, 383.
 *πρό-τιθεν, impf. ind., third
 plural.
 προ-τίθημι, v.a., *put before*,
 112.

πρό-χοος, ου, f., *ewer* [χέω =
pour].
 πρώθ-ηβος, η, ου, adj., *in the*
flower of her youth, 431
 [πρώτος, ἥβη].
 πρώτα, adv., *firstly*, 284; τὰ
 πρώτα, *first of all*, 257.
 πρώτος, η, ου, adj., *first* [πρὸ,
 πρότερος, πρώτος].
 πτερόεις, εσσα, εν, adj., *winged*
 (met.), 122 [πτέρον, πέτομαι,
 penna].
 πτολίεθρον, ου, n., *citadel*, 2 [in
 form (not in sense) dim.
 of πτόλις].
 πτύσσω, πτύξω, v.a., *fold*, 439
 [probably connected with
 πετάννυμι].
 πύθομαι (ῡ), v. mid., *rot, waste*,
 161 [cf. Lat. *pus, putidus*].
 *πύκᾱ (ῡ), adv., *thickly, strongly*,
 333, 436 [cf. πυκνός, πύξις].
 †πυκι-μηδής, έος, adj., *prudent,*
discreet, 438 [πύκᾱ (ῡ), μῆ-
 dos].
 πυκινῶς, adv., *wisely*, 279.
 Πύλος (ῡ), ου, (usually f. but m.,
 93), *Pylos*, a district in
 S.W. Peloponnese, over
 which Nestor ruled, 93,
 284.
 πυνθάνομαι, v. dep., *learn, hear*;
 see πεύθομαι.
 πω, enclitic part., *yet*, 196.
 πῶς, interrog., *how?* 64, 171.
 Ρ' = ῥα.
 ῥα, enclitic. See ἄρα.

ῥέζω, ῥέξω, v.a., *do*, 46; *offer* (in sacrifice), 61 [*ῥέργ-*, cf. *ῥρδω*, *ῥργον*].

ῥεῖα, adv., *lightly, easily*, 160 [cf. *ῥάδιος*].

Ῥεῖθρον, ου, n., *Rheithron*, a harbour in Ithaka, 186.

ῥίνος, ου, f., *hide*, 108.

ρύομαι, v. dep., *save, rescue*, 6.

Σ' = *σά*, 356.

Σάμη (ᾱ), ης, f., *Samé*, an isle near Ithaka, either Kephallenia or a part of it, 246.

σάφα (ᾱ), adv., *clearly, accurately*, 202 [cf. *σοφός*, Lat. *sapio, sapor*].

σῆμα, ἄτος, n., *burial mound, tomb*, 291.

σιδήρεος, η, ου, adj., *of iron, iron-*, 204 [*σιδηρος*].

σίδηρος (ι), ου, m., *iron*, 184 [cf. *Sweden* (name of country), Curt., 293].

σῖτος, ου, m., *wheat, wheaten bread*, 139, 147.

σιωπή, ῆς, f., *silence*, 325, 339.

σκέδασις, ιος, f., *scattering*, 116.

σκιδνάμαι, v.n., *disperse*, 274 [rt. *σχεδ-*, *σκεδ-*, cf. Lat. *scindo*, Curt., 294f].

σκιόεις, εσσα, εν, adj., *shadowy*, 365 [*σκιά*, cf. perhaps *σκότος*, Curt., 112].

σοί, dat. of *σύ*, 59.

σός, σή, σόν, adj., *thy*, 195, 402.

Σπάρτη, ης, f., *Sparta*, capital of Lakonia, where Menelaos and Helen lived; visited by Telemachus, 93.

Σπάρτην-δε, adv. to *Sparta*, 285.

σπέος, εος (d. pl., *σπέσσι*), n., *cave*, 15 [Lat. *spelunca*].

σπόγγος, ου, m., *sponge*, 111 [cf. *fungus*, Curt., 575].

σταθμός, ου, m., *pillar*, 333 [root STA-].

σταλή, στάς, aor. of *ἵστημι*, *stand*, 256, 120.

*στεναχίζω, v.a., *bewail*, 243 [longer form of *στενάχω*, itself lengthened from *στένω*].

*στή = *ἕστη*, aor. of *ἵστημι*, *stood*, 103, 333.

στήθος, εος (d. pl. *εσσι*), n., *breast*, 341 [perhaps connected with root STA-, *that which stands*].

στιβαρός, η, ου, adj., *stout*, 100 [*στειβω*, *tread down*, cf. *στιβάς*].

στίχας (no nom.), f., *row, rank*, 100 [*στείχω*].

στυγερός, ή, όν, adj., *hateful*, 249.

σύ, σέ, σοί, σοῦ, pron., *thou* (in oblique cases), *thee*, 59, 220.

σύν, prep. with DAT., *together with*, 191, 362.

*σύν-θέτο = *συν-έθετο*, 328.

συν-τίθεμαι, v. mid., *take heed of, hear*, 328.

σφάξω, v.a., *slaughter*, 92 [root σφαγ-, cf. f. σφάξω, σφαγή].

σφέτερος, η, ον, adj., *their own*, 274.

*σφῆσι(ν), d. pl. of σφός, 34.

σφι = σφισι(ν), d. pl., *them*, 142.

σφός, ή, ον, adj., *their own*, 34.

σχόμενος, σχών, aor. part. of ἔχω, ἔχομαι, *holding*, 334, 157 [root 'EX-, ΣΧΕ-, cf. σχεδόν, Curt., 170].

Τ' = τε.

τά, *which*, 97; *these things*, 118.

τάδε, from ὅδε.

ταλασί-φρων, ονος, adj., *patient*, 87 [root τλα- = *bear*].

*ταμίη, ης, f., *stewardess*, 139 [connected with τέμνω, ἔταμον].

τανύω, v.a., *stretch* [cf. τείνω, *tendo*].

ταῦθ', ταῦτα, from οὗτος.

ταῦρος, ον, m., *bull*, 25 [Lat. *taurus*, Curt., 232].

Τάφιοι (ἄ), ον, m., *Taphians*, inhabitants of Τάφος (ἄ), 417, a small isle between Akarnania and Leukadia: they were famous seamen and also pirates, 105, 181, 419.

τάχα (ἄ), adv., *quickly, soon*, 251.

τάχιστα, superl. adv., *very quickly*, 85.

τε, enclitic, *and*; τε...τε (καί, ἡδέ), *both...and*, 50, 165, 191, 203, 208.

τέγος, εος, n., *root, chamber*, 333 [cf. *tego, tectum*, Eng., *deck*].

τέ-θνηκε, *τεθνηκώς, pf. ind. and part. of θνήσκω, 196, 289.

τέρω, v.a., *afflict*, 342 [cf. τρίβω, Lat. *tēro, tērēs, tributum*].

*τέκε, aor. of τίκτω, *bare*, 71.

τέκνον, ου, n., *child*, 64 [see τίκτω].

τελευταίω, v.a., *accomplish*, 293 [τελευτή].

τελευτή, ης, f., *end*, 249 [τέλος].

τελέομαι, fut. inf., τελέεσθαι, v. mid., *be accomplished*, 201 [τέλος].

†Τεμέση, ης, f., *Temesē*, town probably in Cyprus, with copper mines, 184.

τέός, ή, ον, adj., *thy*, 295.

τέρπω, v.a., *give delight*, 347; mid., *take one's pleasure*, 258, 310, 369, 422, 423.

*τεταρπόμενος, η, ον, redupl. aor. part. of τέρπομαι.

*τε-τιημένος, pf. pass. of τίω, *grieved*, 114.

*τε-τύχθαι, pf. inf. pass. of τεύχω, *is*, 391.

*τευ = τινός, *some*, 217.

τεύχω, v.a., *make ready*, 277.

τηλέ-κλυτος, ον, adj., *far-famed*, 30.

Τηλέ-μαχος, ου, m., *Telemachus*, son of Odysseus and Penelope, 113, 156, 213, 382, 384, 400.

τηλίκος, η, ον, adj., *of an age thereto*, 297.

τηλόθ(ε), adv., *afar*, 22 [obs. adj., *τηλός*].

τί; interrog., *why?* τι, enclitic (from τις), *somewhat, in any degree*, 75, 173, 202.

τίθημι, θήσω, ἔθηκα, τέθεικα, v.a., *put, place*, 89, 153, 321; *make*, 116, 223; mid. aor., θέτο, *set, put*, 132 [root and stem ΘΕ-, cf. Eng. *do, deed*, Curt., 309].

τίκτω, τέξω, ἔτεκον, v.a., *bear, bring forth*, 71.

τιμή, ἥς, f., *honour*, 117 [τι-, Curt., p. 488].

τιμήεις, εσσα, εν, adj., *valuable*, 312; comparative -έστερος, *more honourable*, 394 [τιμή].

τίνες; *who?* 172.

τί-πτε; = τί ποτε; = κατὰ τί ποτε; 225.

τίς; *who?* 170.

τις, enclitic, *any, some*, 166, 215 [quis].

τίσις, ιος, f., *vengeance*, 40 [τίω].

τίω, v.a., *honour*, 432.

τλαίης, opt. of τλῆναι.

τλῆναι, v.a., *endure*, 288 [root TLA = *bear*].

τόδε, neut., from ὅδε.

τοι, enclitic, *assuredly*, 203.

τοι = tibi, 170, 179, 200, 214.

τοί = *who*, 23, 67; τοὶ δέ, *while others*, 112; *and they*, 250.

τοι-γάρ, *well then*, 179, 214 (to begin a speech).

τοῖον, adv., *so, θάμα τοῖον*, 223 [223; *so mighty*, 257; *so noble*, 343].

τοῖος, η, ον, adj., *such*, shading its meaning, according to context, e.g., *so strong*.

τοι-ός-δε, ἥδε, ὅνδε, stronger than τοῖος, *such, so excellent*, 371.

τοι-οὔτος, αὐτή, οὔτο, adj., *such*, 47.

τοκεύς, pl. -ῆες, m., *father*, 170 [τίκτω, pf. τέτοκα].

τοκῆες, nom. pl. of τοκεύς, *sires*.

τολυπεύω, aor. *τολύπευσα, v.a., *wind up, finish*, 238 [τολύπη = *a ball of carded wool*].

τόξον, ου, n., *bow* [akin to τίκτω, ἔτυχον; see τεκ-, Curt., p. 58].

τό πάροιθεν, adv., *heretofore*, 322.

τόσον, adv., *so greatly*, 62.

τόσος, η, ον, *so great*, 206.

*τόσσοι, αι, α, adj., *so many*, 248 [= τόσοι].

τότε, adv., *then*.

τράπεζα, ης, f., *table*, 138 [= τετρά-πεζα].

τρέπω, τρέψω, ἔτρεψα, v.a., *turn*.

- τρέφω, v.a., *nurse*, 435.
- τρεψάμενος, η, ον, aor. part. of τρέπομαι, *betake oneself to*, 422.
- τρητός, ή, ον, adj., *bored with holes*, in order the more easily to pass the straps through by which the bed was held up, 440 (see note) [root *τρα* = *pierce*].
- Τροίη, ης, f., *Troy*, a town and district on the N.W. coast of Asia-Minor; Paris, son of Priam its king, carried off Helen thither, and so caused the Trojan War, 2, 62, 210.
- τρύχω (ῡ), v.a., *consume*, 248; *harass*, 288 [connected with *τρώω*, *τέλω*].
- Τρῶες, ων, m., *Trojans*, inhabitants of Troy.
- τύμβος, ου, m., *tomb*, 239.
- τυτθός, ον, adj., *little, young*, 435.
- τῷ, d. of ὅ, ή, τό, *in which*, 17; *with which*, 100.
- τῷ, adv., *in which case*, 239.
- Ὑβρίζω, v.n., *wax wanton*, 227 [ὑβρις].
- ὑβρις, ιος, f., *insolence*, ὑβριν ἔχειν, *behave insolently*, 368 [probably connected with ὑπέρ, as *superbus* with *super*: Curt., 392].
- ὕγρή, ης, f., *sea*, 97 [Lat. *umor*, *uvulus*; Curt., 158].
- ὕδωρ, ἄτος, n., *water*, 110 [cf. *udus*, *unda*, Curt., 300, 604].
- υἱός, οὔ, m., *son*, 88, 181, 383.
- ὕληεις (ῡ), εσσα, εν, adj., *woody*, 186, 246 [cf. *silva*; Curt., 559].
- ὑμεῖς, pl. of σύ.
- ὑμ-έτερος, η, ον, adj., *your*.
- ὑμός, ή, όν, adj., *your*, 375.
- ὑπατος, η, ον, adj., *highest*, 45, 81 [= ὑπέρτατος, cf. μέσ-ατος, νέατος].
- ὑπ-έμεινε, aor. of ὑπο-μένω, 411.
- ὑπ-έμνησε(ν), aor. of ὑπο-μμ-νήσκει, 321.
- ὑπέρ, prep. with ACC., *beyond*, 34, 35; with GEN., *over*, 137.
- ὑπέρ-βιος, ον, adj., *outrageous*, 368 [βία = *violence*].
- Ὑπερ-ίων (ῑ), ονος, m., *son of the God above*, bye-name of the sun, 8, 24, [patronymic of ὑπερος, not derived from ὑπέρ, ἰών].
- ὑπερ-φίαλος, ον, adj., *overbearing*, 134 [connected with ὑπερ-φυής].
- ὑπερ-φιάλως (ᾶ), adv., *overbearingly*, 227 [ὑπερφίαλος].
- ὑπερῶ' = ὑπερῶα.
- ὑπερωιόθεν, adv., *from her upper chamber*, 328.
- ὑπερῶον, ου, n., *an upper chamber*, 362, where Penelope and her maidens slept, worked, etc. [ὑπέρ].

- ὑπνος, ου, m., *sleep*, 364 [Lat. *somnus, sopor*, Curt., 391].
- ὑπό, prep. with (acc., gen. and) DAT., *under, beneath*, 96, 186; adv. of place, *underneath*, 131.
- ὑπο-θήσομαι, fut. of ὑποτίθεμαι, 279.
- ὑπο-μένω, v.a., *wait*, 411.
- ὑπο-μιμνήσκει, v. impers. (with acc. of person, gen. of thing), *it reminds one of*, 321.
- ὑπο-πετάννυμι, aor., -πετάσσας, v.a., *spread beneath* (tmesis), 131.
- *ὑπο-πετάσσας, part. of ὑπο-πετάννυμι (= ὑπο-πετάσας).
- ὑπο-τίθεμαι, v. mid., *counsel, suggest* (with dat. of person).
- ὑψ-αγόρης, ου, m., *boaster*, 385 [ὑψι, ἀγορεύω].
- ὑψ-ηλός, ή, όν, adj., *high*, 126, 330 [ὑψι, cf. ὑπέρ].
- Φάρμακον, ου, n., *drug*, 261.
- *φάτο = ἔφατο, from φημί.
- φέριστος, η, ου, adj., *most excellent* (ironical), 405 [φέρω].
- φέρω, οἶσω, ἤνεγκα, v.a., *bear, carry*, 97, 127; *bring*, 136, 139, 283, 408 [root BHAR, cf. Lat. *fero, fortis, fortuna*, Curt. 411].
- φεύγω, pf. pass. with active meaning, πεφυγμένος, v.n., *escape*, 18, 64.
- φημί, v.a., *say*, 215, 391, mid., 381 [lit. *bring to light*, cf. φάος, φαίνω, fama].
- Φήμιος, ου, m., *Phemius*, the minstrel who sang among the suitors by compulsion, 154, 337.
- *φῆσι = φῆ, subj. of φημί, 168.
- φθινύθω (ϋ), v.a., *consume*, 250.
- φθονέω, v.n., *grudge*, 346.
- *φιλέσσκε, iterative of φιλέω, 264, 435.
- φιλέω, v.a., *love, kindly entreat*, 125.
- φιλ-ήρετμος, ου, adj., *lover of the oar*, i.e., *maritime*, 181.
- *φιλήσεται, fut. mid. (in pass. sense) of φιλέω.
- φίλος (ϊ), η, ου, adj., *dear*, 203; *pleasing*, 82; in combination with κῆρ and ἦτορ = *my*, 341; *thy*, 60, 310, 316; *his*, 114.
- Φόρκυς, υνος, m., *Phorkys*, a sea-god and father of Thoösa, 72.
- φορμίζω, v.n., *play on the lyre*, 155 [φόρμιγξ].
- φράζομαι, f., φράσσομαι, v. mid., *consider*, 269, 294; *devise a plan*, 205.
- *φράσσεται = φράσεται, 205.
- φρήν, φρένος, f., *mind*, 294 usually plural, 115, 328.
- φρονέω, v.n., *think*, 118; *be proposed*, 43, 307 [φρήν].
- φύντες. See ἐμ-φύντες, 381 [cf. Lat. *fuil*].

- φωνέω, v.a., *speak* [akin to φημί (q.v.), φαίνω].
- φώς, φωτός, m., *man*, 324, 355 [*gifted with speech*, cf. φημί].
- Χαίρω, v.n., *rejoice*, 311; imper., χαῖρε, *hail*, 123 [Sanskrit, GHAR, cf. χάρις, *gratus*].
- χαλεπός, ἡ, ὄν, adj., *savage, cruel*, 198.
- χάλκεος, η, ὄν, adj., *brazen*, 104 [χαλκός].
- χαλκ-ήρης, ες, adj., *bronze-tipped*, 262 [χαλκός, root AR = *jit*].
- χαλκός, οὔ, m., *bronze, copper*, 99, 184.
- χαλκο-χίτων (ῖ), ὄνος, adj., *bronze-coated, i.e., with bronze coats of mail*, 286.
- χαρίζομαι, v. dep., *give freely*, 61, 140 [χάρις].
- χείλος, εος, n., *lip*, 381 [χάω, Lat. *hio*].
- χείρ, χείρós, f., *hand*, 146, 153, 254.
- § χέρνιβ-, f., *water for the hands*, 136 [χείρ, νίξω].
- χεῦαι, inf. aor. of χέω.
- χέω, ἔχευα, v.a., *heap up*, 290.
- χθών, χθονός, f., *land, earth*, 196 [root XAM-, cf. χαμαί, *humus*, Curt., 183].
- χιτών, ὄνος, m., *tunic*, 437, 439 [semitic word, cf. *cotton*].
- χόλος, ου, m., *anger*, 78, 433 [χολή = *gall, fel*, Curt., 200].
- χολώ, pf. pass., κεχόλωμαι, v.a., *enrage*, 69 [χόλος].
- χράομαι, pf., κέχρημαι, v. dep., *long for*, 13.
- χρεῖος, εος, n., *business*, 409.
- χρεώ, subst. fem. (monosyll.), *necessity*, 225 (see note).
- χρή, v. impers. (with acc. of person, gen. of thing), *it is lacking*, 124; *it is fitting*, 296.
- χρίομαι, v. mid., *besmear*, 262 [lit. *touch lightly*, Lat. *fricare*].
- χρύσειος, η, ὄν, adj., *golden*, 97, 137 [χρυσός].
- χρῦσός, ου, m., *gold*, 165 [root GHAR = *yellow*; χρυτ-γα, Peile, p. 134, Curt., 197].
- χῶρος, ου, m., *spot*, 426 [connected with root XA-, cf. χωρά].
- Ψῦχή, ἡς, f., *life*, 5 [connected with ψύχω = *breathe*, cf. πνεῦμα and πνέω, Lat. *anima*, and root AN-, Peile, p. 142].
- ὦ πόποι, *out and alas*, 32, 253.
- ὦ, sign of voc., *O*, 45, 81.
- ὧ, *his*, 240, 308.
- ὧ, from ὅς, ἡ, ὅ, *who, which*.

Ὀγυγία, *ης*, f., *Ogygia*, the fabled island of Kalypso, identified by the ancients with Gozzo near Malta.

ὦδε, adv., *thus, as thou seest*, 181, 236 [ὄ-δε].

*ὠδύσας (ὤ), aor. mid., second singular of ὠδύσσομαι, 62.

ᾠξεν, aor. of οἶγω, 436.

ὠκύ-μορος, *ον*, adj., *soon to die* [ὠκύς, μόρος].

ᾠλετο, aor. mid. of ὀλλῶμι.

ὥς, adv., *thus*, 6, 42, 166 [= τῶς].

ὥς, conj., *as*, 35, 200; *that*, 87 [ὅς].

ὥς, adv. = *utinam*, 47, 217 [ὅς].

ὥς τε, adv., *to such an extent*, 227; *like as*, 308.

ᾤχετο, impf. of οἴχομαι, 260.

ὦψ, ὠπός, f. *face*, 411 [root ὀπ-, cf. ὄμμα].

ᾠψ, ᾠπος, m., son of Peisenor, father of Eurykleia, 429.

Printed at the University Press by
ROBERT MACLEHOSE, WEST NILE STREET, GLASGOW.

MACMILLAN'S ELEMENTARY CLASSICS.

18mo, Eighteenpence each.

The following contain Introductions, Notes, and Vocabularies, and in some cases Exercises :—

ACCIDENCE, LATIN, AND EXERCISES. Arranged for Beginners.

By W. WELCH, M.A., and C. G. DUFFIELD, M.A.

Aeschylus.—PROMETHEUS VINCTUS. By Rev. H. M. STEPHENSON, M.A.

Arrian.—Selections. With Exercises. By Rev. JOHN BOND, M.A., and Rev. A. S. WALPOLE, M.A.

Aulus Gellius, Stories from. Adapted for Beginners. With Exercises.

By Rev. G. H. NALL, M.A., Assistant Master at Westminster.

Caesar.—THE HELVETIAN WAR. Being Selections from Book I. of The Gallic War. Adapted for Beginners. With Exercises.

By W. WELCH, M.A., and C. G. DUFFIELD, M.A.

THE INVASION OF BRITAIN. Being Selections from Books IV. and V. of The Gallic War. Adapted for Beginners. With Exercises. By W. WELCH, M.A., and C. G. DUFFIELD, M.A.

SCENES FROM BOOKS V. AND VI. By C. COLBECK, M.A., Assistant Master at Harrow.

THE GALLIC WAR. BOOK I. By Rev. A. S. WALPOLE, M.A.

BOOKS II. and III. By the Rev. W. G. RUTHERFORD, M.A., LL.D.

BOOK IV. By CLEMENT BRYANS, M.A.

BOOK V. By C. COLBECK, M.A.

BOOK VI. By the same.

BOOK VII. By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.

Cicero.—DE SENECTUTE. By E. S. SHUCKBURGH, M.A.

DE AMICITIA. By the same.

STORIES OF ROMAN HISTORY. Adapted for Beginners.

With Exercises. By Rev. G. E. JEANS, M.A., and A. V. JONES, M.A.

Euripides.—ALCESTIS. By M. A. BAYFIELD, M.A.

MEDEA. By A. W. VERRALL, Litt.D. and M. A. BAYFIELD, M.A. [*Oct.*

HECUBA. By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.

Eutropius.—Adapted for Beginners. With Exercises. By W. WELCH, M.A., and C. G. DUFFIELD, M.A.

Homer.—ILIAD. BOOK I. By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.

BOOK XVIII. By S. R. JAMES, M.A., Assistant Master at Eton.

ODYSSEY. BOOK I. By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.

Horace.—ODES. BOOK I. By T. E. PAGE, M.A., Assistant Master at the Charterhouse.

BOOK II. By the same.

BOOK III. By the same.

BOOK IV. By the same.

Livy.—BOOK I. By H. M. STEPHENSON, M.A.

BOOK XXI. Adapted from Mr. CAPES's Edition. By J. E. MELHUISH, M.A.

BOOK XXII. By the same.

THE HANNIBALIAN WAR. Being part of the XXI. and XXII.

BOOKS of LIVY. Adapted for Beginners. By G. C. MACAULAY, M.A.

THE SIEGE OF SYRACUSE. Being part of the XXIV. and XXV. BOOKS of LIVY. Adapted for Beginners. With Exercises.

By G. RICHARDS, M.A., and Rev. A. S. WALPOLE, M.A.

LEGENDS OF ANCIENT ROME. Adapted for Beginners. With Exercises. By H. WILKINSON, M.A.

MACMILLAN'S ELEMENTARY CLASSICS—(Continued).

- Lucian.—EXTRACTS FROM LUCIAN. With Exercises. By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.
- Nepos.—SELECTIONS ILLUSTRATIVE OF GREEK AND ROMAN HISTORY. With Exercises. By G. S. FARNELL, M.A.
- Ovid.—SELECTIONS. By E. S. SHUCKBURGH, M.A.
- EASY SELECTIONS FROM OVID IN ELEGIAC VERSE. With Exercises. By H. WILKINSON, M.A.
- STORIES FROM THE METAMORPHOSES. With Exercises. By Rev. J. BOND, M.A., and Rev. A. S. WALPOLE, M.A.
- Phaedrus.—SELECT FABLES. Adapted for Beginners. With Exercises. By Rev. A. S. WALPOLE, M.A.
- Thucydides.—THE RISE OF THE ATHENIAN EMPIRE. BOOK I. Chs. 89-117 and 228-238. With Exercises. By F. H. COLSON, M.A.
- Virgil.—SELECTIONS. By E. S. SHUCKBURGH, M.A.
- GEORGICS. BOOK I. By T. E. PAGE, M.A.
- BOOK II. By Rev. J. H. SKRINE, M.A.
- AENEID. BOOK I. By Rev. A. S. WALPOLE, M.A.
- BOOK II. By T. E. PAGE, M.A.
- BOOK III. By T. E. PAGE, M.A.
- BOOK IV. By Rev. H. M. STEPHENSON, M.A.
- BOOK V. By Rev. A. CALVERT, M.A.
- BOOK VI. By T. E. PAGE, M.A.
- BOOK VII. By Rev. A. CALVERT, M.A.
- BOOK VIII. By Rev. A. CALVERT, M.A.
- BOOK IX. By Rev. H. M. STEPHENSON, M.A.
- BOOK X. By S. G. OWEN, M.A.
- Xenophon.—For Beginners.—SELECTIONS FROM ANABASIS. BOOK I. By W. WELCH, M.A., and C. G. DUFFIELD, M.A.
- SELECTIONS FROM BOOK IV. With Exercises. By Rev. E. D. STONE, M.A.
- ANABASIS. BOOK I. By Rev. A. S. WALPOLE, M.A.
- BOOK I. Chapters 1-8. With Exercises. By E. A. WELLS, M.A.
- BOOK II. By Rev. A. S. WALPOLE, M.A.
- BOOK III. By Rev. G. H. NALL.
- BOOK IV. By Rev. E. D. STONE, M.A.
- SELECTIONS FROM THE CYROPAEDIA. With Exercises. By A. H. COOKE, M.A., Fellow and Lecturer of King's College, Cambridge.

The following contain Introductions and Notes, but no Vocabulary :—

- Cicero.—SELECT LETTERS. By Rev. G. E. JEANS, M.A.
- Herodotus.—SELECTIONS FROM BOOK VII. AND VIII. THE EXPEDITION OF XERXES. By A. H. COOKE, M.A.
- Horace.—SELECTIONS FROM THE SATIRES AND EPISTLES. By Rev. W. J. V. BAKER, M.A.
- SELECT EPODES AND ARS POETICA. By H. A. DALTON, M.A., Assistant Master at Winchester.
- Plato.—EUTHYPHRO AND MENEXENUS. By C. E. GRAVES, M.A., Classical Lecturer at St. John's College, Cambridge.
- Terence.—SCENES FROM THE ANDRIA. By F. W. CORNISH, M.A., Assistant Master at Eton.
- The Greek Elegiac Poets.—FROM CALLINUS TO CALLIMACHUS. Selected by Rev. H. KYNASTON, D.D.
- Thucydides.—BOOK IV. Chs. 1-41. THE CAPTURE OF SPHACTERIA. By C. E. GRAVES, M.A.



Date Due

C1231

JUN

2

1995

OCT

9

~~1005~~



BOSTON COLLEGE



3 9031 01239575 2

13663

Homer

BOSTON COLLEGE LIBRARY
UNIVERSITY HEIGHTS
CHESTNUT HILL, MASS.

Books may be kept for two weeks and may be renewed for the same period, unless reserved.

Two cents a day is charged for each book kept overtime.

If you cannot find what you want, ask the Librarian who will be glad to help you.

The borrower is responsible for books drawn on his card and for all fines accruing on the same.



